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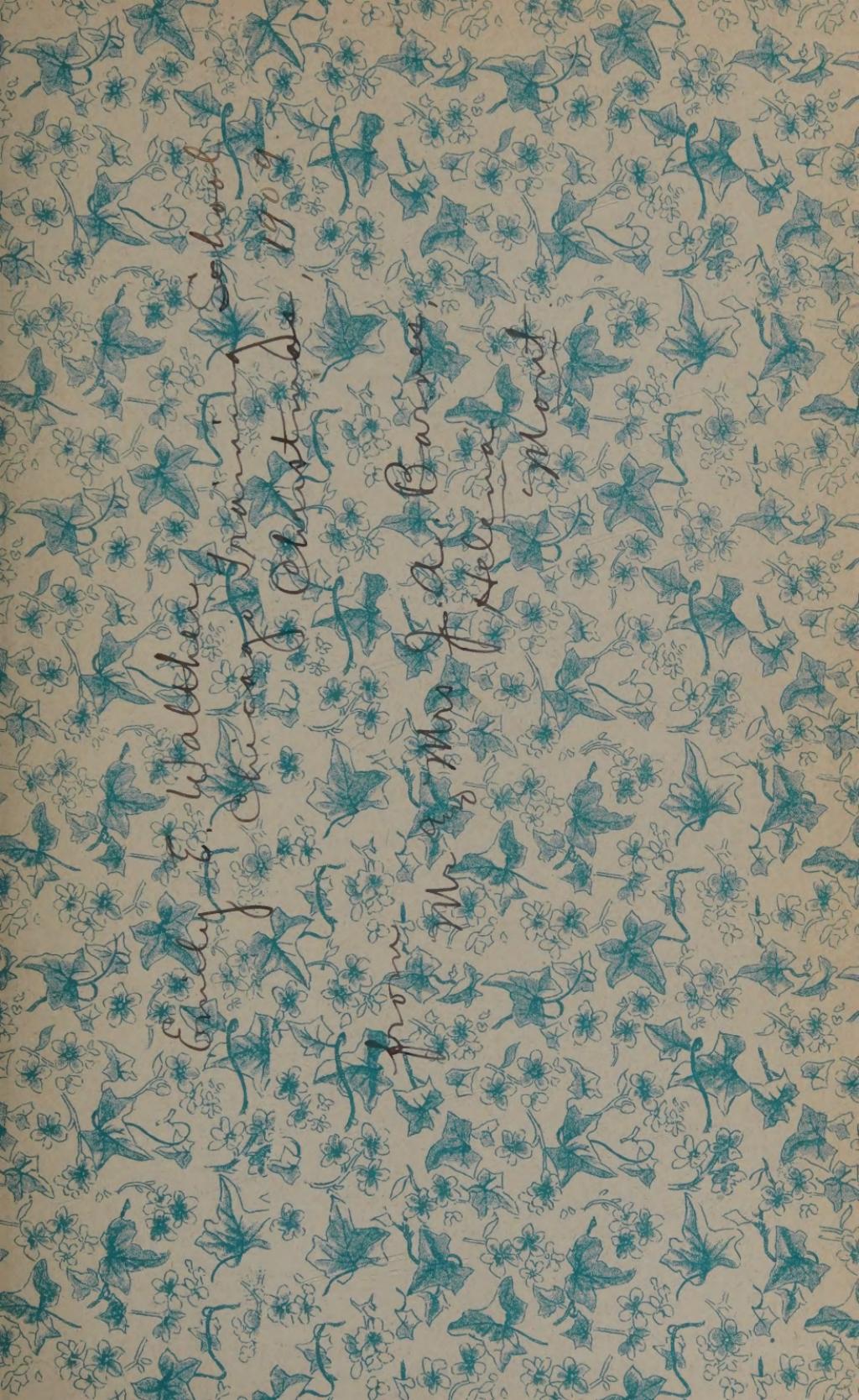
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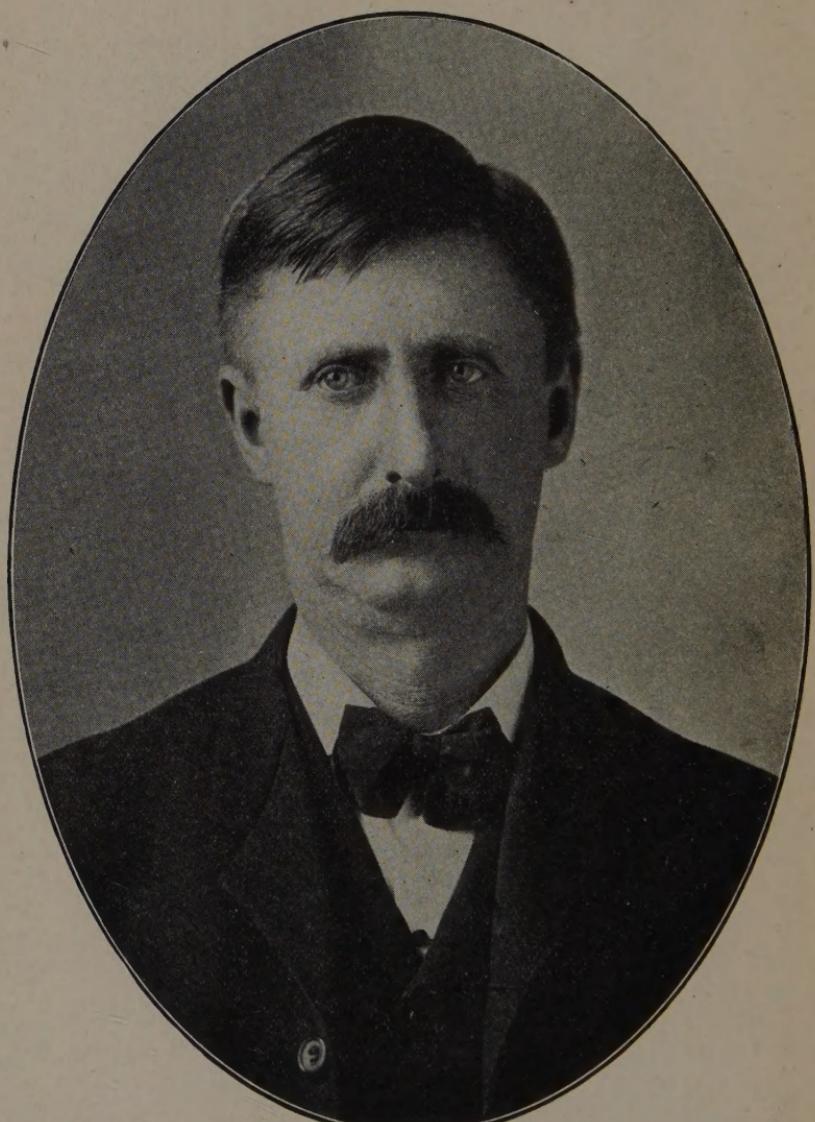
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GEORGE LOGAN

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# HISTORIES

of the North Montana Mission,  
Kalispell Mission and Montana  
Deaconess Hospital with Some  
Biographical and Autobiograph-  
ical Sketches.

*"Oh that my words were now written!  
Oh that they were printed in a book."*

—Job 19:23.



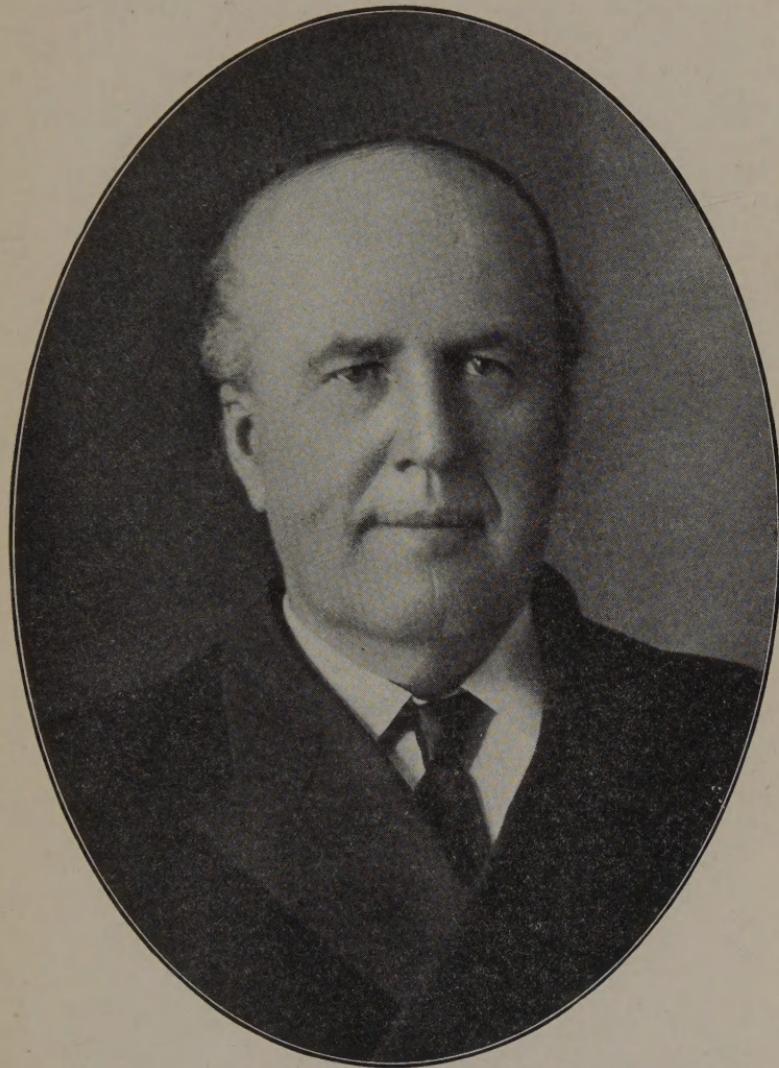
Dedicated to the pioneers of North Montana Methodism  
by the author of this little book.

Faithfully yours,

GEORGE LOGAN.

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REV. W. W. VAN ORSDEL  
continuously connected with Montana Methodism since June, 1872

*Gift from William Terrell Sibley - 8/13/58*

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## CHAPTER I.

The Beginning of Methodism in Montana, 1863—Formation of the Rocky Mountain Conference, 1872.

Methodism in Montana began in the winter of 1863-64, when a few members in Virginainia City organized for the purpose of holding prayer and class meetings. The first sermon delivered by a Methodist preacher was at Bannack, January 10, 1864, by Rev. Mr. Craig, of whom but little is known. He was followed by a Rev. Mr. Thompson, of whom also but little is known. In the summer of 1864 a small church was built in Junction City and served by local preachers.

In the fall of 1864, the Missionary Society sent Rev. A. M. Hough to superintend the missions in Montana. He continued as superintendent until 1868, being associated with Rev. McLaughlin, Rev. James King, Rev. George Comfort, and a number of local preachers, building log churches at Virginia City and Helena. Mr. Hough was succeeded in the superintendency by Rev. S. C. Lathrop in 1869. Rev. J. A. Van Anda was appointed superintendent in 1871. At this date the corps of workers consisted of Rev. T. C. Iliff, three local preachers, among which was Rev. Hugh Duncan, and the laity.

The General Conference of 1872 passed an enabling act giving the several mission fields in Montana, Idaho and Utah privilege to form themselves into a conference. On August 8, 1872, seven home missionaries met in Salt Lake City, with Bishop Randolph S. Foster presiding, and organized the Rocky Mountain Conference, with three districts, viz.: Salt Lake, Corinne and Helena.

At that meeting, Superintendent Van Anda reported for Montana, 95 members, one church with three others in process of erection, valued at \$10,000, one-half parsonage, value \$1,000. Five Sunday schools, 50 officers and teachers, 275 scholars, \$300 raised for Sunday school purposes.

The appointments for 1872-73 were:

Helena District—J. A. Van Anda, Presiding Elder.

Helena Circuit—T. C. Iliff.

Beaverhead Circuit—Hugh Duncan.

Bozeman Circuit—Supplied by W. W. Alderson.

In June, 1872, Rev. W. W. Van Orsdel, a young local preacher, perhaps twenty-four years of age, from the oil regions of Pennsylvania, stepped from a Missouri River steamer into Fort Benton. This fort was established in 1848 by one of

the great American fur companies, and at this period the distributing point of supplies for nearly the whole of Montana. The town was inhabited by traders, freighters, miners and prospectors, Indians, soldiers and rivermen. Surely a typical border town, with all the characteristics of such.

On the first Sunday in July, 1872, Mr. Van Orsdel gathered a crowd together in an adobe building with a brush and dirt roof, and held the first Protestant services in what is now the North Montana Conference. It was during the rainy season. It

was raining that morning. The dirt roof was saturated and water trickling through in many places, considerably diluted with adobe soil, but the young preacher said they had a "Glorious time."

The second Sunday in July found Rev. Van Orsdel at Sun River Crossing, on the freight road between Benton and Helena. Here he again held services at the home of Mr. Bull. He then worked his way to Helena; thereafter constantly making opportunities for holding religious services, week days or



W. W. VAN ORSDEL AND T. C. ILIFF

Sundays, summer and winter, and for his services the first year in Montana he received the munificent sum of \$75.00.

The second session of the Rocky Mountain Conference convened July 31st, 1873, at Salt Lake City; Bishop Jesse T. Peck, presiding.

Helena district reported 100 members, 33 probationers, 4 churches, valued at \$14,200. Benevolent collections, \$115.30; ministerial support, \$5.333.

The name of Helena district was changed to Montana district, and the appointments were as follows for 1873-74:

J. A. Van Anda, Presiding Elder.

Helena Circuit—W. C. Shippen.

Deer Lodge and Missoula—Hugh Duncan.

Beaver Head and Jefferson—F. A. Riggin and W. W. Van Orsdel.

Bozeman Circuit—T. C. Iliff.

During the year 1873, Rev. Van Orsdel again visited the territory east of the mountains, and held services in a cabin near where the town of Choteau now stands. He preached through an interpreter to a band of Indians. About the middle of the service an outside Indian came in, made a few signs, and in a minute the cabin was quietly and quickly emptied, leaving the preacher and interpreter alone. Another band of hostiles had stampeded their ponies. The worshiping Indians borrowed the speakers' ponies, quickly overtook the hostiles, recovered their ponies and returning, demanded the religious services continued, and another "Glorious time" recorded.

August 13th, 1874, the third session of the Rocky Mountain Conference convened at Salt Lake City, Bishop Thomas Bowman presiding.

Montana district reported 183 members, 94 probationers, 3 1-2 churches valued at \$22,000. Benevolent collectins, \$486; ministerial support, \$6,420.

Presiding Elder Van Anda said in his report to this Conference: "Benton and Sun River circuit is a point visited only by myself. It is a field ready for the sickle, and promises a rich harvest. Two or three places of considerable importance within the bounds of the district have greatly desired the

services of our church during the past year, and are now open fields, anxiously awaiting the presence of our church."

At this Conference the Montana district was divided into Northwest Montana and Southeast Montana districts.

The following appointments for the Northwest Montana district were made for the year 1874-75:

W. C. Shippen, Presiding Elder.

Helena—W. C. Shippen.

Missoula and Bitter Root—H. Duncan.

Sun River and Benton—To be supplied.

Blackfeet Mission—To be supplied.

Belknap—To be supplied.

From the above appointments we find that North Montana first had a place in the plan of visitation, but the laborers are still few and visits far between.

The fourth annual session of the Rocky Mountain Conference convened at Salt Lake City, August 12th, 1875, Bishop Gilbert Haven presiding.

There being but one set of blanks for four districts, we are unable to give statistics for this year.

Presiding Elder Shippen makes this report in 1875: "Sun River and Benton have no regular preaching. A friend at Sun River has donated five lots for a church and parsonage. At Benton we raised a subscription of \$430 toward the erection of a small chapel this fall."

From the above we gather that Rev. Shippen visited these two points during the Conference year, but no record of any other preacher having come.

At the Lay Electoral Conference held in connection with this annual conference, J. B. McKean of Utah was elected lay delegate to the General Conference of 1876, held in Baltimore, and W. W. Van Orsdel was elected alternate. Mr. McKean did not attend the General Conference and Mr. Van Orsdel was seated.

The appointments for the year 1875-76 for the Northwest district were:

W. C. Shippen, Presiding Elder.

Jefferson and Park City—W. C. Shippen.

Deer Lodge Valley—Hugh Duncan.

Missoula and Bitter Root—Supplied by W. A. Hall.

Helena, Sun River and Benton, Blackfoot Mission, Belknap Mission, Deer Lodge and Blackfoot City, Radersburg and Diamond City each to be supplied.

The points east of the divide remain the same as the previous year, and while we have no record, it is not improbable that the presiding elder again visited this region during the year.

## CHAPTER II.

Organization and Development of Montana Conference, 1876 to 1880.

The Rocky Mountain Conference convened its fifth annual session in Helena, July 27th, 1876, Bishop William L. Harris presiding.

At this session the Rocky Mountain Conference, which had existed for four years, was divided into the Utah Conference and the Montana Conference, by permission from the General Conference.

The Montana Conference to include the territory of Montana and that part of Wyoming not included in the Colorado Conference or Utah Conference, and that part of Idaho not included in the Columbia River Conference and lying north of the forty-third parallel, including Fort Hall Indian Agency.

The Northwest Montana district reported 102 members and 20 probationers; two churches valued at \$11,000; benevolent collections, \$50; ministerial support, \$285.

No report of the presiding elder is on record this year, but no doubt Sun River and Benton were visited by Rev. Shippen and perhaps by Rev. Clark Wright.

The Montana Conference was divided into two districts, Helena and Deer Lodge.

At the second session of the Rocky Mountain Conference, Rev. F. A. Riggin, M. A., then a young man of twenty-five, was transferred from the Minnesota Conference. At the formation of the Montana Conference, Mr. Riggin was appointed presiding elder of the Helena district and pastor at Virginia City for 1876-77. Under his supervision were:

Clark Wright—Helena.

L. W. B. Long—Bozeman.

Crow Mission—Supplied by E. A. Bridger.

Benton and Sun River again left to be supplied.

During the year 1877 Rev. Riggin visited the Sun River country and also the Piegan Indians in the North, forming

the acquaintance of Chief White Calf. Twenty years later these two chiefs met on the reservation at Browning and recognized each other.

In August, 1877, the first annual session of the Montana Conference met at Bozeman, Bishop Thomas Bowman presiding.

Helena district reported 141 members, 13 probationers, three churches valued at \$25,000; benevolent collections, \$274; ministerial support, \$2,300.

At this conference our educational interests were begun to be looked after, as the following resolution will show:

Resolved, That Governor B. F. Potts, F. A. Riggan, Clark Wright, W. W. Alderson and W. W. Van Orsdel be and are hereby appointed a committee to take such means as they shall think best toward the establishment of a school at one of the principal points in the Territory.

At this conference W. W. Van Orsdel was ordained a local deacon.

L. W. B. Long was appointed presiding elder for Helena district and Clark Wright was assigned to Helena, Jefferson and Sun River.

L. W. B. Long—Bozeman.

W. C. Shippen—Virginia City.

Blackfeet Agency and Fort Benton—Each to be supplied.

The second session of the Montana Conference convened at Virginia City, August 2nd, 1878, Bishop E. G. Andrews presiding.

No presiding elder's report on record. Statistics show for Helena district 148 members, 10 probationers, three churches valued at \$22,000; benevolences, \$87; ministerial support, \$2,300.

Appointments for 1878-79:

Helena District, Clark Wright, Presiding Elder.

Virginia City—W. C. Shippen.

All other points on the district left to be supplied. Blackfeet and Belknap agencies on the plan, but Sun River and Fort Benton do not appear.

The third session of the Montana Conference was held in Butte, commencing July 3rd, 1879, Bishop S. M. Merrill presiding.

Rev. George Comfort, who had been absent from Montana for nine years, was transferred to the Montana Conference.

W. W. Van Orsdel was chosen Lay delegate to the General Conference by the Lay Electoral Conference.

For the first time a missionary appropriation of \$325 was made for Sun River and Smith River, and W. W. Van Orsdel the first regular supply for all this vast extent of country.

This year marks the beginning of aggressive work in North Montana. A little settlement at White Sulphur Springs, a town at the head of navigation on the Missouri River, a half-way stopping place between Benton and Helena at Sun River Crossing, Fort Shaw, five miles further up the river, a trading post at Choteau, the country covered with great herds of buffalo and wild Indians. Imagine the Methodist circuit rider, with his pony and saddle-bags seeing Indians hiding in coulees and behind rocks, when, if the preacher had shown the least signs of fear or hostility he would never have attended any more General Conferences. Once while watering his pony at a large spring in Sand Coulee he discovered a band of horse-thieving Indians coming over the bluff a mile away with all speed possible. He thought retreat the better part of valor, put spurs to his horse, and, having a better horse and a mile the start, soon reached a place of safety.

W. C. Shippen was again presiding elder of Helena district.

No statistics, no presiding elder's report in the minutes of this year.

The General Conference of 1880 gave the Montana Conference the privilege of resolving itself into a mission, thus coming directly under the care of the Missionary Society.

## CHAPTER III.

Montana Conference Reverts to Montana Mission. Continues as Such Until 1887.

At Virginia City, July 23rd, 1880, the Montana Mission was organized and the first meeting held, with Bishop I. W. Wiley presiding.

The full members present were: F. A. Riggin, George Comfort, Hugh Duncan, W. C. Shippen and W. A. Shannon.

M. J. Hall was received as a member of the Mission and recommended to the Kansas Conference to be received on trial.



SAM LUTZ AND WIFE  
moving spirits in the Judith Basin  
in the early eighties

Virginia City circuit.

M. J. Hall to Sun River and Fort Benton.

The second annual meeting of the Montana Mission convened at Helena, July 21st, 1881, Bishop J. W. Wiley again presiding.

The number of preachers had increased from six in 1880 to eleven in 1881. The pastor at Helena, Rev. S. C. Longstreet, had died. W. C. Shippen was granted a supernumerary relation.

During the year M. J. Hall had faithfully discharged his duties as the only pastor east of the mountains.

No statistics, no presiding elder's reports printed.

By request of the members of the Mission, F. A. Riggin was appointed superintendent.

George Comfort was assigned to Bozeman circuit.

Hugh Duncan to Glendale and Jefferson.

W. C. Shippen to Sheridan and Beaverhead.

W. A. Shannon to Vir-

The appointments for 1881-82 were:

F. A. Riggan, Superintendent.

Fort Benton—To be supplied.

Sun River—M. J. Hall.

The Montana Mission assembled in its third annual meeting at Bozeman, July 21st, 1882, Bishop J. F. Hurst presiding.

Eleven members responded to roll call.

Reverends Jacob Mills and O. W. Mintzer for the first time attended the meeting of the Mission. Rev. Mills is recommended to Columbia River Conference for Deacon's orders and Rev. Mintzer is ordained deacon. M. J. Hall has finished his second year on Sun River charge.

Appointments for 1882-83.

Superintendent—F. A. Riggan.

Missionary at Large—W. W. Van Orsdel.

Sun River Circuit—M. J. Hall.

Fort Benton—To be supplied.

The members of the Montana Mission gathered in their fourth annual meeting at Butte, August 15th, 1883, with Bishop I. W. Wiley in the chair.

Eleven members again answered to the roll call.

The question of an institution of learning was again agitated at this meeting.

O. W. Mintzer was ordained elder. W. W. Van Orsdel was recommended to the Nebraska Conference for admission on trial into the traveling connection. Jacob Mills was recognized as a candidate for deacon's orders.

The appointments, in part, for 1883-84:

F. A. Riggan—Superintendent.

Helena District—J. J. Garvin, Presiding Elder.

Fort Benton—Jacob Mills.

Sun River to be supplied.

White Sulphur Springs and Townsend—M. J. Hall.

The time limit at this time was three years. To M. J. Hall belongs the honor of being the first pastor to serve his full time on Sun River circuit, which practically included every point east of the mountains.

September 25th, 1884, the Montana Mission met at Helena in its fifth annual gathering, Bishop C. H. Fowler presiding.

Twelve old members responded and nine new members were introduced, among which were J. W. Bennett, H. D. Wadsworth, W. B. Coombe, J. D. Phinney and W. J. Hunter, who afterward labored within the bounds of what is now the North Montana Conference.

O. W. Mintzer, W. W. Van Orsdel and Jacob Mills passed in studies of the first year.

M. J. Hall passed in studies of the third year.

H. D. Wadsworth and J. D. Phinney were recommended to the Minnesota Conference for admission on trial.

Jacob Mills was transferred from Columbia River Conference to Minnesota Conference.

J. W. Bennett was ordained deacon.

W. W. Van Orsdel and M. J. Hall were ordained elders.

This year the Montana Christian Advocate came into existence, edited and managed by J. J. Garvin.

Jacob Mills built a parsonage at Fort Benton and commenced a church at Sun River.

Appointments for 1884-85 were, in part, as follows.

Superintendent, F. A. Rigin.

Helena District — George Comfort, Presiding Elder.

Gallatin and Missionary at Large—W. W. Van Orsdel.

Judith Basin and Benton—Jacob Mills and J. D. Phinney. Sun River—W. J. Hunter.

During the year Brother Mills held the first services at Belt, and the year previous the first services at Choteau and Great Falls.

Brother Van Orsdel preached the first sermon in Chesnut Valley in 1879, Neihart 1882, Fergus County, Philbrook, 1882;



SUN RIVER CHURCH

built in 1883. The first church built within the bounds of the North Montana Conference

at that time he baptized Cora Bell Barnes, the grand-daughter of J. P. Barnes, the first baptismal service in the county; the first services at Ubet, 1883. He, with M. J. Hall, the first services in Lewistown in May, 1884, Beaver Creek in 1884. These were the days of first things, when foundation work was being done. All honor to such men as Van Orsdel, Riggin, Hall and Mills!

The sixth session of the Montana Mission was held at Dillon, commencing July 9th, 1885, Bishop J. M. Whalen in the chair.

Twenty-four members answered the roll call.

Six new members were introduced, among which was Joel Vigus, afterward an efficient worker in North Montana.

Jacob Mills and W. W. Van Orsdel were recommended to their respective conferences to be received into full connection.

Jacob Mills and J. W. Bennett were ordained elders.

W. B. Coombe, H. D. Wadsworth and J. D. Phinney were recommended for election to deacon's orders.

During this year W. W. Van Orsdel had saved the Sun River church from being sold under the hammer at sheriff's sale to satisfy creditors.

The appointments for 1885-86, partial:

Superintendent—F. A. Riggin.

Helena District—George Comfort, Presiding Elder.

Choteau and Indian Mission—Jacob Mills.

Fort Benton—Supplied by Joel Vigus.

Judith Basin—W. W. Van Orsdel (Missionary at Large) and J. D. Phinney.

Sun River—W. J. Hunter.

One thousand six hundred and forty dollars missionary money was appropriated for work in this section this year.

During the year Van Orsdel and Phinney built the first parsonage in the Judith Basin at Philbrook. A revival at Cottonwood resulted in the organization of a class of 16 members, a class organized at Philbrook with 17 members, and another class at Lewistown with ten members. A subscription was taken and the first church in the Basin, built at Lewistown, 1886.

Presiding Elder Comfort and Rev. Van Orsdel also held services in Great Falls in 1885.

Rev. J. H. Little, a local preacher, from Brooklyn, N. Y., came and took charge of the Sun River work in the early winter of 1885-86.

About this time a treaty had been made with the northern Indians in which they surrendered their rights to the Government and became wards of the Nation, and were placed on the Blackfeet, Fort Belknap and Fort Peck Indian reservations.

The Montana Central railway was building from Butte to Great Falls, and J. J. Hill was laying the steel rails from St. Paul through North Dakota and Northern Montana to meet the Montana Central at Great Falls. Conditions were rapidly changing. The old freight line was abandoned, and soon the last steamboat was to come up the river. The buffalo was exterminated, and the Indian tamed. Cattle and cattle kings, sheep and sheep barons had taken their places. Cowboys and sheepherders had possession of the plains.

Mr. Hill for years had had his dreams of finding a Pacific outlet and of building up trade with the Orient to dispose of our surplus meat, grain, lumber and cotton, besides making this vast wilderness possible for settlement. The dream has become a reality; with his line of lake steamers, his railway lines and the largest ocean steamers in the world now plowing the Pacific ocean. Let others think and speak as they may, we believe J. J. Hill to be a public benefactor. He has always been good to the preachers.

At Bozeman the Montana Mission met in its seventh annual gathering, July 8th, 1886, Bishop W. L. Harris presiding.

Twenty-one members responded to their names and six new members were introduced, R. A. Armstrong, William Hall and J. H. Little being among the number.

J. W. Bennett and W. B. Coombe were advanced to full membership in the traveling connection.

W. W. Van Orsdel and Jacob Mills were advanced to second-class deacons.

J. H. Little and Joel Vigus were admitted on trial in the traveling connection.

William Hall was admitted on trial in second year's studies, from the M. E. Church South.

From Presiding Elder Comfort's report to this Conference we take the following:

"During the year the Sun River charge had become very much embarrassed and its new church enterprise already in a critical condition from pressing debts, that it was decided best for Brother Van Orsdel to take this work in order to save it. Consequently he did so, supplying it up to January 1st, saving the church, gathering together the scattered people and paying off debts, doing a good work. At that time the Rev. J. H. Little, a local preacher, began supplying this charge, and has done good service thereon.

"Fort Benton charge being left to be supplied, has been very satisfactorily and successfully served during the year by Brother Joel Vigus, a local preacher, more than doubling his membership and rendering valuable services in many ways.

"During Brother Van Orsdel's absence from the Judith Basin charge as senior preacher, the work was unsupplied, except by Brother Phinney, the junior preacher, who was thus left alone—'holding the fort' as best he could upon that vast field, an empire of itself. (Here, unfortunately, two pages of the report are missing.)

"Revivals have been held in Judith Basin and Benton. Nearly seventy have been gathered into the church.

"At Lewistown a new church is being erected, costing some \$1,250; a new parsonage at Philbrook, costing \$600; \$800 raised on Sun River church debt."

At this conference North Montana was placed on the Bozeman district, with George Comfort, Presiding Elder.

Joel Vigus was assigned to Fort Benton.

Great Falls was left to be supplied.

W. W. Van Orsdel—Judith Basin.

J. H. Little—Sun River.

The statistics for 1886 show 37 members, 99 probationers, two churches valued at \$7,200, two parsonages valued at \$2,130 and \$930 for ministerial support on the three charges, Sun River, Benton and Judith Basin.

## CHAPTER IV.

Montana Conference Again Organized, 1887—Great Falls District Created, 1890.

The General Conference of 1884 passed an enabling act whereby the Montana Mission might, during the next four years, by the vote of two-thirds of its members present and voting, with the approval of the bishop presiding, be organized as an annual conference.

In accordance with the above, the Montana Conference was again organized at Butte, August 17th, 1887, Bishop R. S. Foster presiding.

Twenty-five ministers were present at the organization.

J. W. Bennett and W. B. Coombe were advanced to studies of the fourth year.

W. W. Van Orsdel and Jacob Mills were passed to the list of effective elders.

J. D. Phinney, H. D. Wadsworth and William Hall were admitted into full connection.

W. A. Shannon was elected ministerial delegate to the next General Conference and F. A. Riggin alternate.

The only reference to the North Montana work, found in the presiding elder's report, is this:

"I wish to speak of our new church at Lewistown, built by the indefatigable labors of Brother Van Orsdel, a little gem of itself, out on the frontier, a hundred miles distant from any other church, and standing as an ensign of peace to a Christian civilization."

W. W. Van Orsdel had the whole Judith country, the charge of Joel Vigus consisted of Fort Benton, Highwood, Great Falls and Belt, while J. H. Little ministered to Choteau, Augusta, Fort Shaw, Sun River and Chestnut Valley.

There being only two churches on the entire three charges, the services were held in private homes and school houses.

The statistics for this year show 125 members, twenty-three probationers, two churches valued at \$7,000, two parsonages

valued at \$2,600, benevolences \$181, ministerial support \$1,754.

The appointments for 1887-88 for Bozeman district were, partly:

Jacob Mills—Presiding Elder.

Benton, Great Falls and Manitoba R. R.—F. A. Riggan and W. W. Van Orsdel.

Lewistown—J. H. Smith.

Philbrook—J. W. Bennett.

Sun River—J. H. Little.

Five pastors on four circuits.

Hon. J. E. Rickards was elected lay delegate to the General Conference and Fred Gamer alternate.

The second session of the Montana Conference met in Missoula, July 12th, 1886, Bishop Isaac W. Joyce, President.

At this conference, U. F. Hawk was admitted on trial, J. H. Smith was discontinued, J. H. Little and Joel Vigus were admitted into full connection, R. M. Craven received on credentials from the M. E. Church South, Joel Vigus was ordained deacon, J. H. Little and Joel Vigus made traveling deacons of the first class, William Hall and H. D. Wadsworth made traveling deacons of the second class, J. W. Bennett and W. B. Coombe elected elders, and W. B. Coombe ordained.

From the Presiding Elder's report we glean the following:

"Brother Comfort has been called to mourn the loss of his beloved wife. \* \* \* Brother Van Orsdel came very near death's door in January last. \* \* \* Brother M. J. Hall is suffering from a severe throat trouble. \* \* \* Special revival meetings with good results have been held at Fort Benton and Philbrook. \* \* \* Brothers Riggan and Van Orsdel have raised some funds for church building at Great Falls, an important center in Northern Montana. \* \* \* With regard to the newly opened reservation on the north, I am unable from personal examination to give much information. I understand, however, that its characteristics are chiefly the same as Eastern Montana, with some agricultural lands along the river bottoms, but by far the larger part is valuable only for stock ranges. None of it has yet been surveyed, consequently settlers who go there can only gain 'squatter's rights.'

\* \* \* The migratory habits of many who come to this new land not only help to build up the church but also to deplete it.

The statistics for this year show a membership of 128, probationers 20; churches two, value \$7,000; parsonages, two, value \$2,500; benevolences, \$187; support, \$1,961.

The appointments for 1888-89 (partial) :

Bozeman District—Jacob Mills, Presiding Elder.

Fort Benton and Great Falls—F. A. Riggin and W. W. Van Orsdel.

Lewistown—To be supplied.

Philbrook—J. W. Bennett.

Sun River was placed in the Helena district, J. H. Little, Pastor.

The Third session of the Montana Annual Conference convened at Helena, July 4th, 1889, Bishop D. A. Goodsel presiding.

Twenty-six responded to the roll call.

Seven new members transferred from other conferences.

M. J. Hall, who had been among the early laborers in North Montana, had been compelled to quit preaching because of throat trouble.

W. W. Van Orsdel had not fully recovered from his severe illness of a year before, but had continued in the work.

S. J. Hocking was admitted on trial, J. H. Little ordained elder.

We quote from Presiding Elder Mills' report the following item:

"Fort Benton and Great Falls circuits are in charge of Rev-  
erends Riggin and Van Orsdel. The work at Benton is rather  
retrograding on account of the removal of many of the mem-  
bership to other parts. Fair congregations, however, wait up-  
on the ministry of the word, and the Sunday school is quite  
well attended. We have a parsonage and four lots, but no  
church. There is hope for this town, but it is likely to be de-  
ferred somewhat. At Great Falls a substantial brick church  
has been erected in an eligible location upon valuable lots  
donated by the Townsite Company. The conditions were of  
a very exacting nature attending the gift, but thanks to a fa-

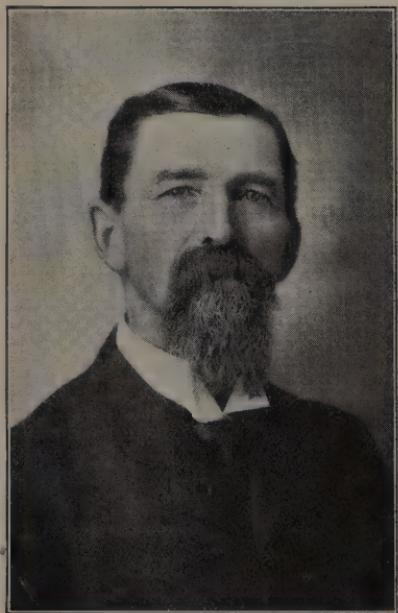
voring Providence and the careful management of the pastors, a clear title has been secured without complying with the conditions as at first imposed. This town had its boom last year, and is quiet and dull now. There are four or five other preaching points that are supplied by these pastors, who have been very self-sacrificing in building up our work in this field. Great Falls is, and will continue to be, an important center for Northern Montana."

A parsonage was also built at Great Falls this year.

In 1884 Brother Mills visited Belt and preached in the home of Mr. and Mrs. Black, organized a Sunday school and appointed David Graham the first superintendent. Brother Mills

continued to hold services throughout the year of 1884-85. During the year 1887 a school house was built, and through the earnest efforts of Miss Margery Jacoby, the first teacher, Bros. Riggan and Van Orsdel came, held revival meetings and organized a class of fourteen members, with J. B. Wetzel, leader.

"Philbrook circuit is ably manned by the Rev. J. W. Bennett. This is an important field, but times are hard and money scarce, so that support is not commensurate with the work done, yet the preacher is happy in dispensing the gospel all the same with no words of mur-



JOHN B. WETZEL  
The first class leader at Belt

muring." (P. E.'s report.)

During the year 205 acres of land and \$25,000 on subscription had been secured for the founding of the Montana Wesleyan University through the efforts of Rev. R. E. Smith, M. A.

The statistics for this year show for North Montana 146 members, twenty probationers; three churches, worth \$15,500; two parsonages, worth \$2,600; benevolences, \$245; ministerial support, \$1,762.

The appointments for 1889-90 were, in part:

Bozeman District—Jacob Mills, Presiding Elder.

Helena District—S. E. Snider, Presiding Elder.

Chinook—To be supplied.

Fort Benton Circuit—To be supplied.

Great Falls—W. B. Coombe.

Glasgow—To be supplied.

Philbrook and Lewistown Circuit—J. W. Bennett and one to be supplied.

Sun River—J. H. Little.

The Montana Conference met for its fourth annual session in Livingston, July 24th, 1890, Bishop John H. Vincent presiding.

Thirty-one members answered to their names.

R. A. Armstrong was admitted on trial, U. F. Hawk into full connection; George Logan received on credentials from United Brethren church and placed with traveling deacons of the first class; Joel Vigus was ordained elder.

To J. H. Little belongs the distinction of being the first Methodist Episcopal preacher in the world to complete a five year's pastorate, which he did on the Sun River charge.

We again quote from Elder Mills' report:

"Fort Benton circuit, Brother George Logan, supply. This work was severed from Great Falls at the last conference. Having no preacher we could send there, through Brother Van Orsdel arrangements were made with Brother Logan, who is an elder in the United Brethren church, and was teaching in that vicinity, to supply for us, which he has done acceptably. Not a very encouraging prospect for the development of Fort Benton, but we have some members there and at Highwood who very much desire that preaching be kept up.

"Great Falls circuit, W. B. Coombe, pastor, assisted on the out appointments by Brother Daniel C. Chambers, a local preacher. This work has developed marvelously in the past year. Brother Coombe was not favorably impressed with his

appointment at conference, but a few months sufficed to change his mind very materially. There is scarcely any other part of the district where development is more rapid. The church has received many additions.

"Philbrook and Lewistown circuits were placed under Brother J. W. Bennett, pastor, and Brother Allan Rodger, a local preacher, as assistant. The work was successfully carried on till Brother Bennett was transferred to Bozeman, when Brother Rodger was left alone to ride a very wide circuit, which no one man can properly handle. Brother Bennett erected a small log chapel, 20x30, at one preaching point, where it was much needed, at a cost of \$500, all paid for and dedicated. It may be observed that due effort was made to procure a suitable man for that work after Brother Bennett left, but unsuccessfully.

"The work on Bozeman district is so widely extended it is an impossibility for the Elder to do it justice.

"This northern country should be under the care of an Elder in a district by itself, and unless it is so constituted we shall make a mistake."

The suggestion in the above item was acted upon and at this conference the Great Falls district was created.

The statistics for 1890 show 188 members, 16 probationers; five churches, value \$17,100; three parsonages, value \$3,000; benevolences, \$235; ministerial support, \$1,878.

Appointments for 1890-91:

Great Falls District—W. W. Van Orsdel, Presiding Elder.

Armington—To be supplied.

Augusta and Sun River—William Hall.

Big Sandy—To be supplied.

Chinook and Glasgow—To be supplied.

Choteau—To be supplied.

Fort Benton—George Logan.

Great Falls—W. B. Coombe.

Monarch—To be supplied.

Neihart—To be supplied.

Philbrook and Lewistown—H. D. Wadsworth.

Sand Coulee—R. A. Armstrong.

St. Clair—J. H. Little.

The new district starts with thirteen appointments and seven men.

During this year aggressive work was done by the seven preachers, assisted by Daniel Chambers and Allan Rodger, local preachers used as supplies, and all points left to be supplied were reached. Brother Chambers built a new church at Monarch and paid for it. William Hall finished a new church at Augusta, begun by Brother Little the previous year. Brother Little built a new church at St. Clair, across the river from Cascade. R. A. Armstrong organized a class at Sand Coulee. George Logan organized a class of twelve members at Chinook, at which place Dr. W. A. Spencer held the first service in the summer of 1889. W. B. Coombe built an addition to the parsonage at Great Falls.

The fifth session of the Montana Conference assembled at Great Falls, July 30th, 1891, Bishop Thomas Bowman presiding.

Thirty-one members were present. Allan Rodger was admitted on trial. R. A. Armstrong was continued on trial, elected and ordained deacon. Samuel J. Hocking was admitted into full connection, elected and ordained deacon. U. F. Hawk and George Logan were placed among deacons of the second class.

The following statistics show a decided increase: Members, 225; probationers, 19; churches, 7, value \$16,600; parsonages, 3, value \$4,300; benevolences, \$451; ministerial support, \$4,170.

#### Appointments for 1891-92:

Great Falls District—Presiding Elder, W. W. Van Orsdel.

Armington—To be supplied.

Sun River—To be supplied.

Augusta and Choteau—William Hall.

Big Sandy—To be supplied.

Chinook and Glasgow—R. A. Armstrong.

Fort Benton—H. D. Wadsworth.

Great Falls—W. B. Coombe.

Monarch and Neihart—Joel Vigus.

Philbrook and Lewistown—R. M. Craven.

Sand Coulee—Allan Rodger.

St. Clair—George Logan.

Twelve charges this year with nine preachers and only three points left to be supplied, which was done as in previous years by the pastors.

A year of debt-paying and revivals. R. M. Craven received into the church some sixty members on Philbrook and Lewistown circuit, and built a new church at Beaver Creek. Allan Rodger built a church and parsonage at Sand Coulee; \$600 paid on old indebtedness and forty members received on St. Clair charge. R. A. Armstrong secured four lots each at Chinook and Havre, organized a class at Glasgow, increased the membership at Chinook from eleven to thirty. Joel Vigus secured four lots and built a church at Neihart.

Two district conferences were held, one at Fort Benton, the other at St. Clair. The membership on the district was increased eighty per cent. Three new churches and one parsonage were built.

The Montana Annual Conference convened for its sixth session in Anaconda, August 4th, 1892, Bishop J. M. Walden presiding.

At the General Conference in May this year an enabling act had been granted to allow Great Falls district to constitute North Montana Mission.

At the Anaconda Conference, Bishop Walden organized the North Montana Mission.

## CHAPTER V.

North Montana Mission—Geographical Position—Comparisons With Other Sections—The Preachers—Some Sketches.

In the foregoing pages we have unavoidably written a part of the history of the Montana Conference, which will be written in full by another author, but have carefully gaurded against going into detail except those portions bearing directly on the formation of the Mission.

North Montana Mission embraced an area of some 60,000 square miles and included the whole of Valley, Teton, Cascade and Fergus counties and parts of Meagher and Lewis and Clark counties. About  $\frac{5}{12}$  of the area of the entire state. The whole of Massachusetts, New Hampshire, Vermont, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, and District of Columbia could be placed within the bounds of this Mission and still leave 4,000 square miles for a good sized cattle ranch. States like Iowa, Illinois, Wisconsin, Michigan, Arkansas, Alabama, Florida, Georgia, and North Carolina could each, one at a time, find a place here and leave a large border for a sheep range.

It must be remembered that the people among whom we are called to labor are not the off-scourings of the earth, but men and women who have had the courage to cut loose from their early associations and conveniences and face the dangers, privations and incessant toil of the frontier life. These have often come from homes of culture and refinement. It is no rare thing to find cowboys, herders, cooks and miners who have had the advantage of a college education, who can read Greek and Latin like a professor. Bishop Joyce struck the keynote a few years since when presiding at one of our mission meetings. He said: "I have been all over the world, and I find in Montana a larger percentage of college-bred men and women than anywhere else. I also find a larger percentage of back-slidden Congregationalists, Baptists, Presbyterians and Methodists than elsewhere."

These are the conditions. People here from every state in the Union, from every civilized country in the world, of every race and color, with their various political and religious ideas. Imagine a town of 2,000 inhabitants, speaking fifteen or twenty different languages and dialects, clinging tenaciously to eight or ten religious views about God and how he should be worshiped, and you will have a typical mining camp, and it varies but little in every locality. Not all religious denominations are able to support and send missionaries into these home fields. It has fallen upon the Methodist church, principally, to "go into the highways and the hedges" and minister to the spiritual wants of the people. Yet in so many people we find deeply rooted prejudices. While in the main, they acknowledge they can see but little or no difference in our preaching of the plain gospel, from their respective churches, yet some little nonessential, in doctrine, or restriction, or church polity is sufficient excuse for not engaging in Christian service, and consequently very many have lost their religion entirely. On the other hand we find many whose love for God and humanity is so great that denominational names and differences amount to but little with them, and are ready to work with us should we be the first in the community.

Again, it is not every preacher who comes to Montana can adjust himself to the conditions. Men have come here with the best of recommendations, with a long record of successes, only to fail and sometimes to become mental and physical wrecks. Others come with preconceived notions, carrying with them the air of "I'll show you how it's done." They are usually men who have outgrown their conferences or have not been duly recognized and their merits appreciated. These are meteors, wandering stars, some brighter than others, shooting across our sky, soon to die out or vanish from sight. Still others, good, honest, self-sacrificing men, have come, and because of climatic conditions and strenuous efforts to build up the cause have found health failing and been compelled reluctantly to give up the work. But a goodly number have had staying qualities. To these, without speaking disparagingly of the former, belong the credit of making Methodism what it is in Montana today.

The above has been written with a view to inform those who are unacquainted with the facts, why so much time and energy and money has been expended and such apparently meager results shown.

The following pages will be devoted exclusively to the history of the North Montana Mission, from its organization in 1892 until it grew into a Conference in 1907.

Brief mention will be made of the laity who have loyally aided in foundation work.



Our church at Belt of which R. A. Armstrong was pastor five years

We will take each preacher separately, and where possible, let each man tell his own story. Some we have been unable to reach; others have been too modest to write in the first person, singular. These we will notice as fairly as possible.

At the organization of the Mission in 1892 there was reported fifty-three probationers, 355 members; 10 churches, valued at \$25,100; four parsonages, valued at \$4,040; 25 Sunday schools, with officers, teachers and scholars 926; benevolences

paid \$476; ministerial support, \$5,651.

The appointments for 1892-93 were:

Superintendent—W. W. Van Orsdel.

Augusta—William Hall.

Chinook and Glasgow—R. A. Armstrong.

Fort Benton—To be supplied.

Choteau—To be supplied.

Great Falls—W. B. Coombe.

Havre—To be supplied.

Lewistown—U. F. Hawk.

Philbrook—R. M. Craven.

Neihart—Joel Vigus.

Sand Coulee—Allan Rodger.

Sun River—To be supplied.

St. Clair—George Logan.

Thirteen appointments in the Mission and nine preachers to supply them.

### WILLIAM HALL.

Born in Yorkshire, England, January 28th, 1856, died in Payette, Idaho, June 4th, 1898. He was converted in 1878 and soon afterward was licensed to preach. He came to Montana in 1884, and for a short time was connected with the M. E. Church South. He married Miss S. J. Reid in June, 1890. He served the following charges: Upper Yellowstone, Helena circuit, Bitter Root circuit; Oak street, Helena; Marysville, Livingston and Augusta. While at Augusta he preached at Sun River and Choteau, finished a church begun by Brother Little, and in 1893 built a parsonage at Augusta. Brother Hall was a good preacher, with the Scripture at his tongue's end. He was very plain in his speech, and often gave offense when none was intended. Those who knew him best knew him to be an honest man in every respect. In 1893 he was appointed to Fort Benton, but shortly went to Idaho, where he died.

### R. A. ARMSTRONG.

A native of Pennsylvania. Came to Montana in 1885 or 1886, worked for some time under presiding elders, took a course at Garrett Biblical Institute, in 1890 was admitted on trial in the Montana Conference, and appointed to Sand Coulee, where he organized a class and served one year. E. L. Cornell and wife were great helpers at this place in establishing the work. In 1891 Brother Armstrong was assigned to Chinook and Glasgow, extreme points being 140 miles. A class was organized at Glasgow and lots for church purposes

were secured at Chinook, Glasgow and Havre. The second year a gracious revival at Chinook resulted in thirty-two accessions, and a new church building commenced. In 1893 he was assigned to Choteau and Augusta. During this conference year he took to himself a wife. The next year he served Augusta and Sun River, making improvements on the Augusta parsonage and the Sun River church. In 1895 he was appointed to Belt, where he remained five years. He was the first resident pastor of this place. The first year he built a parsonage and barn, fenced the lots and paid a nice sum on the old debt. During the next four years he succeeded in paying the entire indebtedness and building up the spiritual interests of the church. In 1900 he was appointed to Cascade, which charge he served one year and was then transferred to Columbia River Conference. Brother Armstrong is a good preacher and an honest, conscientious man.

#### N. S. HAWK.

A local preacher, under the direction of the superintendent, had charge of Fort Benton for the year 1892-93.

#### R. H. REID.

In charge of Choteau one year, 1892-93. A local preacher under the superintendency.

#### W. B. COOMBE.

Born in Cornwall, England; married a Cornish girl; was first introduced to the Montana Mission meeting in September, 1884; appointed to Glendive that year and the next. In 1886 was sent to Livingston, where he continued for three years. In 1889 he was assigned to Great Falls and continued there for four years, or one year after the mission was formed. Brother Coombe was an excellent pulpit man and a good pastor with a cheerful disposition. During his pastorate at Great Falls the church was dedicated and the parsonage enlarged. The town was growing and his church work grew in proportion. Bishop Walden appointed him secretary at the organization of the mission, and he was elected secretary of the first

annual meeting. He entertained the first annual gathering of the mission at Great Falls in 1893. That year he went to Missoula, where he remained two years, and in 1895 was assigned to Philipsburg and Granite, where he remained but one year and was transferred to the Detroit Conference.

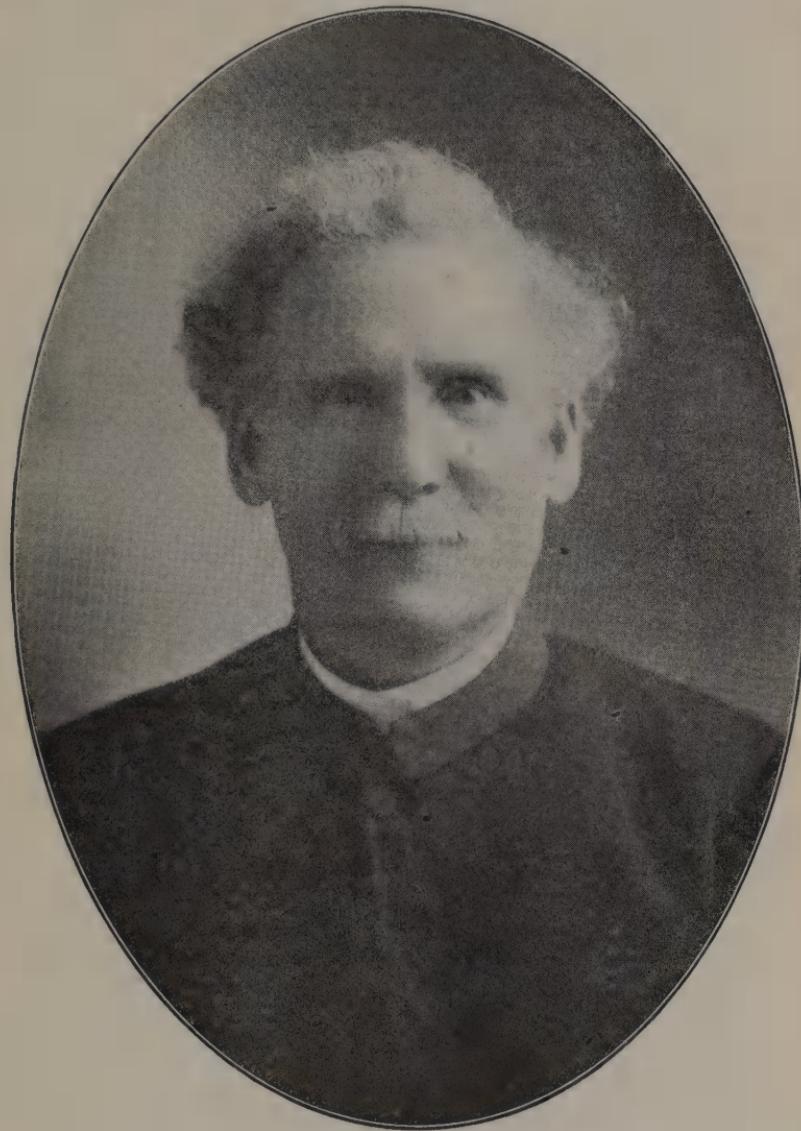
#### U. F. HAWK.

A Pennsylvanian by birth, admitted to the Montana Conference on trial in 1888 and appointed to Meaderville, South Butte and Burlington, which he served two years. In 1890 he was sent to Oakes street, Helena, where he remained two years. He then took work in North Montana Mission and assigned to Lewistown, where he remained two years, building a beautiful parsonage and dedicating the church which had been built a number of years. In 1894 he was sent to Neihart and Monarch, where he remained but a short time, when he was transferred to the Columbia River Conference.

#### R. M. CRAVEN.

The substance of this sketch is taken partly from the minutes of the Kalispell Mission. Brother Craven was born in 1842 in South Carolina. His father was of Scotch descent, and his mother, to use his own expression, was a "Moss Back Yankee." He was educated at the Waterborough college. When the Civil War began he cast his lot with his native state. When Lee surrendered he accepted the decision without a murmur, and has since taught his children and other children to honor the Stars and Stripes. He came by boat to Montana in 1868. The same year a young lady came from Ohio across the plains. The two became acquainted, and in 1870 formed a life partnership. In 1871 he was licensed to preach, and will go down in history as the first man in Montana to be so licensed. This was done by the M. E. Church South. He continued with this church until 1888, when he was received into the Montana conference of the M. E. church on his credentials. Previous to this date he had labored in the Gallatin and Missouri valleys. While Brother and Sister Craven were laying the foundations of the church in the Gal-

latin valley, three of their children died. They were compelled to bury one child with their own hands to prevent con-



REV. R. M. CRAVEN

tagion. Besides deep sorrow, this sickness cost them \$3,000. Brother Craven, leaving his family alone all summer, earned \$1,000 in Butte working at the carpenter's trade. He re-

turned home and bought horses and machinery, and the next year paid off all his debts with the crop raised on rented land, and cared for, working eighteen hours each day out of twenty-four. Since that time he has continuously preached the Gospel, putting hundreds of dollars of his salary into the building of churches and parsonages and old church debts. From 1888-91 he served the Middle Creek charge. In 1891 he was sent to Philbrook and Lewistown, where wonderful revivals were held and churches built. He continued in the Judith Basin for three years, then in 1894 came to Sand Coulee and Belt. Here the first year he improved the parsonage and doubled the seating capacity of the church at Sand Coulee, added forty-seven to the church membership, and built a church at Belt. He remained here three years, entertained the fourth annual meeting of the mission in 1896. In 1897 he took the work at Kalispell and two years later, when Flathead county was constituted the Kalispell Mission, he was made the superintendent. He had the pleasure of seeing the Mission grow in five years from almost nothing to a membership of about 500, with thirteen churches, six parsonages, 17 Sunday schools, and



H. D. REIGEL AND WIFE  
prominent members at Chinook

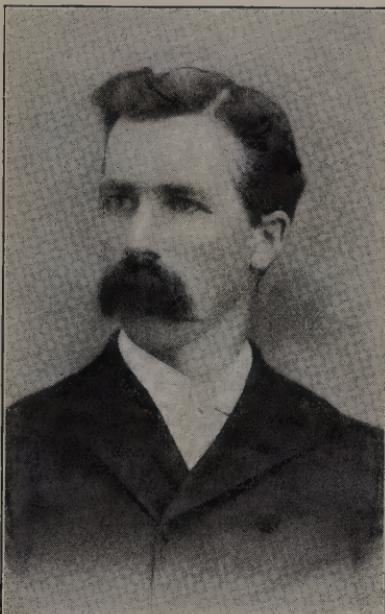
nine pastors, with an indebtedness of only \$2,085. At the thirteenth annual meeting of the North Montana Mission, Brother Craven was given the Stockett charge and made presiding elder of Lewistown district. He served in this relation for two years, then went as a Home Missionary to Utah.

The work of Brother and Sister Craven in the church is not the only effort that has brought them honor in their advancing years. Their three living children are a crown of honor. George Warren and Walter Sidney are both graduates from the Massachusetts Institute of Technology; the first now assistant professor in the State School of Mines in Butte, and the other superintendent of construction work in Idaho. Their daughter, Ina E., for two terms superintendent of

schools in Cascade county, later head teacher in the East Side public schools in Kalispell, now holding a prominent position in the public schools of Salt Lake City.

### JOEL VIGUS.

Born in Cornwall, England. In 1885 he was first introduced to the members of the Montana Mission as a local preacher, and was assigned to supply the Fort Benton work, which then included Great Falls, Belt and Highwood. The following year he was admitted on trial in the traveling connection, and was again sent to Fort Benton, where the membership was doubled, as was also the young preacher. Brother Vigus married Miss May Howe, who has proved indeed his better half, according to his own estimate. In 1887 he was sent to Marysville, which place he served two years. In 1889 he was assigned to Walkerville and Centerville. At Centerville he built a church and dedicated it free of debt. He was ordained elder in 1890 and returned to Centerville, and this year built and furnished a parsonage. In 1891 he took work within Great Falls district and assigned to Monarch and Neihart. Neihart was a booming silver camp at that time. Brother Vigus secured lots and built a commodious church and stayed with the work for three years. Because of the panic of 1893 and the slump in silver, the town lost its vitality and church



JOEL VIGUS  
whose first charge within the bounds of the  
mission was Fort Benton and whose  
last charge was Chinook

interests suffered proportionately. In 1894 he went to Lewistown, which place he served the next five years, building up the membership and removing the last vestige of a **series of** troublesome debts. In 1899 he was assigned to Chinook, which he reluctantly accepted; but with his characteristic energy not only strengthened the work there but reached out into the Bearpaw Mountains. The church at Chinook was enlarged and a new church built at Maddox. He stayed with this work until April, 1903, when, because of the failing health of his faithful wife, he was transferred to the Puget Sound Conference, having given eighteen years of his life to the Montana work.

#### ALLAN RODGER.

Born in Glasgow, Scotland, in 1862, and died at Utica, Montana, June 5th, 1904. At the age of nineteen, Brother Rodger was converted under the labors of Moody and Sankey in his native city, and immediately took up city missionary work under the auspices of the Free Church of Scotland. In 1888 he came to Brainerd, Minnesota. The next year he moved to Livingston, Montana. He was a skilled machinist, and secured employment in the Northern Pacific shops at this place. But the evangelistic spirit was in him. He could not rest, so gave up a lucrative position, united with the M. E. Church, was given local preacher's license, appointed by the presiding elder as junior pastor on the Philbrook and Lewistown charge under Rev. J. W. Bennett, a fellow countryman. In 1891 he was admitted to Montana conference on trial, and given Sand Coulee, Belt and Armington, which charge he served two years, building a church and parsonage at Sand Coulee and more than doubling the membership. In 1893 he was stationed at Havre, the circuit extending to Glasgow, 160 miles distant. At Havre he built a parsonage, at Glasgow a church, and improved the churches at Chinook and Havre, and greatly increased the membership at all points during his pastorate of two years. In 1895, he with his wife and two boys visited the old home in Scotland, then returned to commence a five years' pastorate at Augusta. During this period he built an addition to the parsonage and a new church at Helper. In

1900 he went to Belt, where he remained for the next three years, adding to the parsonage and improving the church.

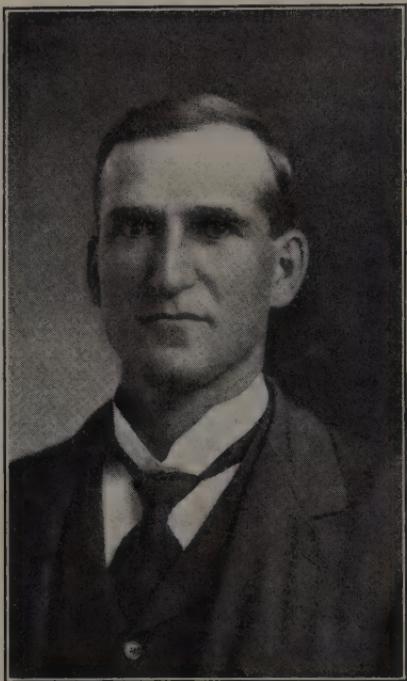


ALLAN RODGER AND FAMILY

Many new members were also added. In 1903 he was sent to his last charge in the church militant, Utica. Before the year closed he was killed by a stroke from a vicious horse. Brother Rodger served some of the most difficult and uninviting fields in the mission, where he spent his entire minis-

try of fifteen years. He always left his mark by building churches and parsonages, and increasing the membership. He leaves a widow and four sons.

### EUGENE S. DUTCHER.



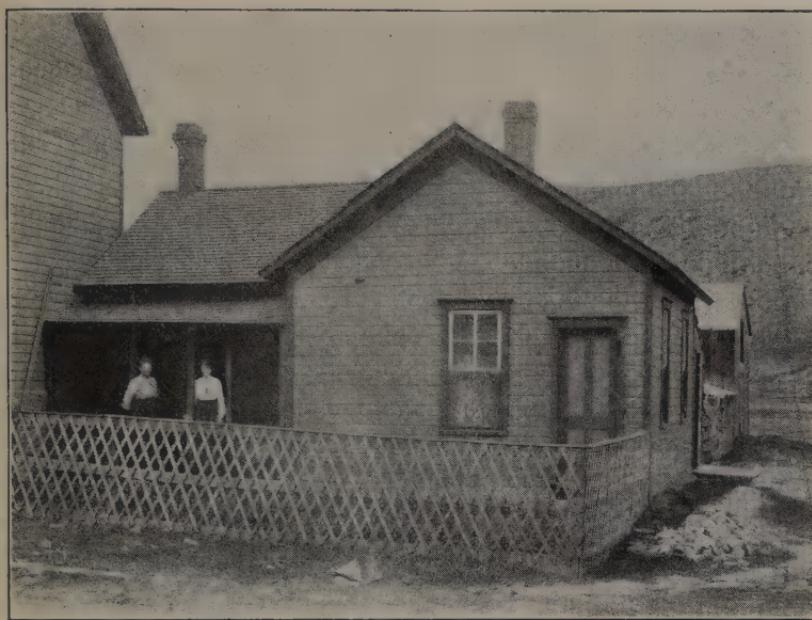
EUGENE S. DUTCHER  
first missionary among the Piegan

To Brother Dutcher belongs the credit of establishing a mission on the Blackfeet reservation among the Piegan. He had previously been a missionary among the Navajo, where he was known as "Good Long Coat." Among the Piegan he was "Priest With a Wife," as but little work except by the Catholics had ever been done among them.

The Woman's National Indian Association had previous to 1892 secured 160 acres of land on the reservation, near Browning, the agency, on which to build a mission residence and other buildings necessary to establish a mission, and Brother Dutcher and wife had been sent to take charge. At this

time, 1892, this association proposed to transfer the entire plant to the M. E. Church, providing the work should be carried on. The church accepted the proposition and Brother Dutcher gave all his time and energy to the work for the next six years, making encouraging reports each year.

In 1899 he returned to Nebraska, where he has since often filled the responsible position of county superintendent of public instruction.



PARSONAGE, SAND COULEE

## GEORGE LOGAN.

I was born August 25th, 1852, in Ross county, Ohio. My father was a Pennsylvanian of Scotch-Irish descent, the second generation from American Revolutionary stock, and a stanch Presbyterian all his life. My mother was born in Virginia, of German parents. In early life she was converted and joined the United Brethren Church. When she reached womanhood she, with her parents, brothers and sisters, came to Ohio, and located near Greenfield. There being no United Brethren Church in that vicinity, she united with the Methodist Episcopal Church, and was a classmate of young Stephen M. Merrill, afterward bishop. She remained a communicant of the M. E. Church the rest of her days. Our home was six miles east of Greenfield. She had worshiped successively in three different churches in our neighborhood, the first being a log building, the second a frame, the last a brick, which she saw dedicated just two weeks before she died, and from which she was buried, Dr. W. P. McLaughlin officiating. Dr. McLaugh-

lin was then serving his first pastorate. He is now a missionary in the Argentine Republic, S. A.

I cannot remember the time when religious impressions first came to me, no more than I can remember the first Sun-



GEO. LOGAN, WIFE AND CHILDREN, 1895

day school or church service I ever attended. My mother never sent me to Sunday school or church; she always took me with her.

When I was thirteen years old, during a seven weeks' revival, along with 103 others, on February 14th, 1866, I surrendered my boyish heart to God and received the blessed assurance that Christ was my Savior.

Having a disposition to lift the burden off my parents and become self-supporting, I went to work as opportunity afforded, often living and mingling with other boys and men of careless habits, and not being overly careful myself, I lost this first love, but memory would not allow me to forget. In 1874, when twenty-one years of age, I made the second surrender, and cast my lot with the United Brethren. In 1879 I made my first attempt to preach. The next year I was admitted into the Scioto Conference as a local preacher, took a three years' course of study and in 1883 was ordained a local elder by Bishop J. J. Glosbrenner, the same man under whose labors my mother was converted years before.

I had the advantages of a common school education, and of the South Salem Academy, the same little school Bishop Merrill and Senator Foraker attended. Near this little academy town a little girl was born in 1854, in a Presbyterian home. She was christened Margaret Caroline Patterson. I met her for the first time seventeen years later, and after three years of unceasing courtship, she was persuaded I was the only



R. D. PARRETT AND WIFE  
charter members at Chinook

man, and since March 11th, 1875, we have been trotting in double harness.

I began teaching in 1872, in my twentieth year, and continued in the work until 1890. My pupils have been my best teachers. I belong to the pioneer class of the Chautauqua Literary and Scientific Circle and hold a diploma from the same.

Christmas day, 1888, I received an invitation to take a country school near Fort Benton, Montana. To jar loose from associations and surroundings with which I had been familiar for the thirty-six years of my life was no small undertaking. We made it a subject of prayer and careful consideration, and

in a week sent a letter of acceptance. We arranged our temporal affairs. The second Sunday in March, 1889, I preached a farewell sermon to my home class; landed in Fort Benton, March 16th, with a wife and five children, the eldest being thirteen, the youngest three years old; four sons, one daughter. I taught the school at the mouth of Government Coulee, on the Teton River, two terms, and bade good-bye to the school room after nineteen years' service.

In 1889 Fort Benton charge of the M. E. Church was left to be supplied. Rev. Jacob Mills, presiding elder of Bozeman district, arranged with me through the influence of Rev. W. W. Van Orsdel to supply the work. Before the close of the conference year Dr. F. P. Tower, president of the Montana Wesleyan University, visited Benton and received wife, eldest son, Edgar, and myself, by letter, into the church of which I had been pastor for nearly a year.

Brother Mills transferred my name to Middle Creek, Brother Craven's charge, where I was recommended by his last quarterly conference to the Montana Annual Conference for admission on my credentials. In August, 1890, I was admitted at the conference held in Livingston and assigned to the Fort Benton charge by Bishop Vincent. My work that year extended from Highwood to Glasgow, a distance of 254 miles. Seven preachers now occupy this territory. I was much helped and encouraged during these two years at Highwood by Mrs. Watkins and her nieces, the Misses Jacoby; at Benton by the Lewises, Mrs. Bell, Mrs. Ayers and Mrs. Kanouse; at Chinook by Peter Denny and wife, and R. D. Perrett and wife, where a new class was organized. The membership on the entire charge was increased about thirty.

At the conference of 1891 I was sent to the St. Clair charge by Bishop Bowman. This charge consisted of but three preaching places, but Sun River was left to be supplied, so for the next three years I tried to spread myself over an area of 1,500 square miles, with twelve appointments, but I was too thin to do it justice. However, special meetings were held at several points; over \$600 paid on the St. Clair church debt; some paid on the Sun River church; regular preaching begun at the Fort Shaw Government Indian school; a class organized

at Hepler; another at Truly and forty members received into full connection.

While on this charge, Dr. Daniel Dorchester and wife made us a visit. He was then United States Superintendent of Indian schools. He preached for me on Sunday afternoon, and on Monday we visited the St. Peter's Mission school.

My helpers on this large field were numerous. C. H. Austin and wife, J. A. Conrey and wife, Mrs. Hodson, Mrs. Rumney, Mrs. Stevenson, Mrs. Crumm, Mrs. Mortag, and many others in Chestnut Valley; H. D. Evans and wife, G. T. Hunnewell and wife at Truly, Mrs. Charles Walker at Hepler, Dr. Winslow and his corps of assistants at Fort Shaw, Grandma Strong at Sun River, whose home had always been the preacher's home since 1872, whose purse was always open to assist in paying the pastor's salary and whose money finally paid the last dollar of indebtedness on the old Sun River church in 1895, which had cast a gloomy shadow for more than twenty years.

In 1894 Bishop Joyce sent us to Choteau, the county seat of Teton county, a county larger than the state of Massachusetts. E. S. Dutcher was working among the Indians on the reservation. In the county there were five Methodists; four lots had been bought at sheriff's sale, but no title secured; money had been raised in different ways to assist the first preacher of any denomination who meant business, but where the money was and how much I knew not. Logs had been cut to build a parsonage. I went to find these logs, but hunting for ready-made house logs in the Rocky Mountains was like hunting the proverbial needle in the haystack. The facts are, the church had not a cent's worth of property nor a cent of money it could call its own, and no organization. Yet handfuls of precious seed had been scattered from 1873 to 1894 by God-fearing, self-sacrificing men.

We remained five years, built a church and parsonage at Choteau, secured property at Dupuyer, and on the Burton Bench forty acres of land, held in escrow, which on failing to get the necessary co-operation to start a church enterprise, the land reverted to the company. We left a membership of

forty-eight and \$4,500 worth of property and only \$100 debt.

During our stay here we buried our only daughter, Jessie Lee. Her life had been pure, she was a Christian, and we felt all was well. We would not call her back had we the power.

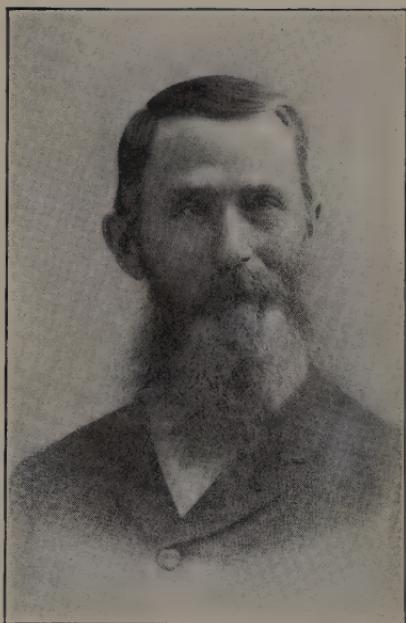
I here received a young man, Lauren R. Kufus, into the church, who, I felt, had more than ordinary ability. I persuaded him to accept local preacher's license, which he did. I was not mistaken. He spent nine years in active and lasting church

work in Montana and Washington, and in 1908 passed suddenly from labor to reward, loved and honored by all who knew him.

A Catholic lady died here at one time. There was no other church in town then. I offered the bereaved husband the use of our church for funeral services. Father Prando came from the Holy Family Mission, accepted the offer, preached the funeral sermon in the afternoon and in the evening preached a beautiful gospel sermon in my stead, using our Bible. I could not but offer him my church Monday morning for sacramental service and a sermon espe-

cially for his own people. He did not abuse his privilege at either service. If there is a parallel in this incident on record I would like to know it.

In 1899 Bishop Joyce, who had sent us to Choteau, assigned us to Sand Coulee, Stockett and Red Butte. The smallest charge and the hardest work I have ever been called to do. A church at Stockett, built but not paid for or dedicated; a shell of a church at Red Butte, with practically nothing paid. I found sixty members on the entire charge, labored hard four



G. W. CORSON  
first member at Choteau

years, finished and paid for the church at Red Butte, raised \$500, and dedicated the church at Stockett, received twenty-five into the church, left a membership of forty-five and a debt of \$285, with accrued interest. Another year and probably the membership would have dropped to 0.

Here we buried our second son, Wilbur Carl, a young man of twenty-three, but he left such a bright testimony in his dying moments that we would not call him back, either, had we power.

One thousand nine hundred and four found us back on Cascade circuit, welcomed by our old friends. We had a very pleasant and profitable pastorate of three years on this charge, after an absence of nine years. Two new classes were organized, one at Castner Coulee, where ten years previous there was nothing in sight but prairie dogs. Another class was organized at Craig, where a little band struggled to build up a Christian community. During the pastorate the membership was doubled. I often held services at Soldier Creek, Bird Creek, Hardy and Mid Canyon.

In 1907 we took the second pastorate at Choteau, remaining two years, was appointed for the third when health failed and I was compelled to resign and rest for a year. After our appointment in 1908, wife and I visited for four weeks among friends and relatives in Michigan, Ohio (our old home), and Missouri, hoping to regain failing health, but all to no purpose, only hastening the collapse.

At the second annual meeting of the North Montana mission I was elected secretary and have been re-elected each succeeding year since, being assistant the first year and editing reports., etc., this year, 1909, gives me practically sixteen years of secretarial work. I have built and assisted in building, improving and paying off old debts on ten different churches and parsonages, and have received into church membership some 200, collected for benevolent purposes over \$3,000, and traveled at least 35,000 miles in my regular work.

## WILLIAM WESLEY VAN ORSDEL.

The subject of this sketch was born near Gettysburg, Pennsylvania. His ancestors on his father's side were from Holland, and on his mother's side from England. His grandfather was a Revolutionary soldier and served in the First Connecticut Colonial regiment. I was raised on a farm and received my education from the country schools and Hunterstown Academy. My father died when I was ten years old and mother two years later. When twelve years of age I was converted and united with the Methodist Church. My early boyhood life was surrounded by the most religious influences, my father and mother being devout Christians and members of the Methodist Church. I never knew family worship to be neglected for any reason.

After my parents died the children remained together on the farm until I reached manhood. When but a boy, on July 1, 2, 3, 1863, the greatest battle of modern times was fought at Gettysburg, and I was an eye witness of that awful conflict.

About the time of the close of the Civil War, I, with my brother, Fletcher, four years my senior, and another young man, began to hold protracted meetings in school houses, where there were no regular services. God wonderfully blessed these meetings and there were many conversions.

In March, 1871, I went from the old farm about 200 miles west to the oil regions of Pennsylvania, where I was employed several months running a stationary engine. In August of the same year I gave up secular business and devoted my time to revival work. Great revivals prevailed in different camps of the oil regions, and many were converted, a new charge organized, the membership being made up largely of these new converts.

After the charge was organized, the Official Board and Presiding Elder unanimously asked me to become pastor at a salary of \$800 and house rent; but ere this time I had had a mighty vision, not only of God's power and man's needs, but away out on the frontier and even to the summit of the Rockies I could see the miners, stage drivers, freighters, cowboys, and here and there among them the copper-colored native, holding up their hands and beckoning. I could see the tears

falling, and their whole being reaching out for the religion of their childhood at the old home, in the old country church, far, far away, and the native of the plains wandering in his ignorance of the religion of Love and Peace. To me these were Macedonian cries, and with the all-impelling word "go" locked up like fire in my bones, I felt like Paul, "woe be unto me if I go not," and thus harken to the appeal made by the Holy Spirit.

About this time I heard Chaplain McCabe deliver his famous lecture on "The Bright Side of Life in Libby Prison." At the close of the lecture I was introduced to Dr. McCabe, and something was said regarding my life's work and field of labor. The Chaplain said: "Go away out west and you will realize what Paul meant when he said that he rejoiced when he did not build upon any other man's foundation," and said, "You will find but few foundations out there."

Soon after this I gave a hasty good-bye to the dear ones at home and the newly organized classes. I did not feel worthy to ask help from the Missionary Society nor from anybody, but with a very small amount of money in my pocket, started. When I reached Sioux City, Iowa, my money was spent. Rev. Cozier, pastor of the Methodist Church, showed me great courtesies. Early in June, Bennett Mitchel, presiding elder of that district, and a delegate to the General Conference at New York, had just returned. The General Conference had authorized the organization of the North Iowa Conference: Rev. Mitchel had a number of places to fill on his district, and held out great inducements for me to take a charge and remain with them in that, then, new region of country. After most earnest entreaty and prayer he gave me until morning to decide whether I would remain there or come on; but with me the matter was settled long before morning. The same General Conference had also authorized the formation of the Rocky Mountain Conference, which was to embrace the territories of Utah, Idaho, Montana and part of Wyoming.

Forty years before this Bishop Waugh in an address said: "The time will come when there will be a Rocky Mountain Conference."

The next morning Bennett Mitchel found me and again urged me to go with him to take an important charge, but I said: "The line of duty is very clear to me which takes me to the line of the mountains."

Soon after I learned that the steamer "The Far West" would start for Fort Benton that day. I went to the boat and interviewed Captain Mart. Coulson, and on asking the fare he told me \$100, but said he: "There is not a through passenger, so I'll take you for \$75." Meditating a little, he asked: "What are you going to Montana for?" I told him it was to preach, sing and encourage the people to be good. He replied: "Well, I have been running on this river a good many years, and I have never seen any person going to Montana for that special purpose before. If you will sing and preach some for us, I will take you for \$50." Then came the great question, for I did not have \$5. So I told the Captain that when he returned to Sioux City he would find \$50 with the Methodist preacher there. That was "walking by faith," but faith brought it, and when the boat returned the money was there, and the Captain sent a good big share of it immediately back to me.

At noon on the 12th of June the boat started for its destination, 1,955 miles by river. On the second day out we could see plainly from the boat a big Indian battle, the warriors of the Yanktons and their enemies. The question arose: If we were in hostile country that soon, what would it be before we got through? When we reached the Upper Missouri the Indians had driven the wood choppers away. So the greater part of the way the boat would pull into the cottonwood flats and the "roustabouts" would have to chop wood, carry on large logs, and while the boat was moving, cut them into lengths ready for the furnace. Sometimes the boat would be fired upon, as the pilot house showed a number of marks from the bullets. At one large cottonwood flat but a few Indians were in sight, and the boat was just about out of wood. Scarcely had the boat stopped and thrown out the gang-plank when the shore and whole thicket appeared alive with Sioux warriors in war paint. Some of them, with more following, commenced to board the boat, but the Captain with great tact persuaded those on board to leave and others not to come. It was a critical mo-

ment for two of those on board were Sitting Bull and Rain-in-the-Face. No squaws nor papooses; just that mighty leader and his principal chiefs, with a strong war party. They could easily have taken the boat and its contents, but for some unaccountable reason they quietly retired into the brush. Thus one exciting incident after another made the time pass very rapidly.

The Captain with the officers, roustabouts and cooks were all on very friendly terms with the young missionary, who was not only entertaining them with Christian songs and songs of the old home, but would lend a helping hand to wood up the boat, or get on some eminence and watch for hostiles while others were gathering fuel.

I must not forget the cabin-boy, for Jack and I had many an interesting time, and I was glad to hear a few years ago that shortly after that trip the boy had been converted and become a Methodist preacher.

The first typical Montanan I met was Jim Dexter, who boarded our boat at one of the deserted wood yards, a few miles below Fort Benton. He said: "There are too many hostile Indians for me to stay here." He was clothed in buck-skin from head to foot, with fringe on his hat, coat and trousers. Game was abundant everywhere. Buffalo, mountain sheep, deer and antelope. Soon after Mr. Dexter got aboard the Captain said: "We are about out of fresh meat; do you see those deer some distance off?" Mr. Dexter said: "I can have you one of them in a few moments." He drew his gun and soon brought down a fine specimen. A boat was lowered to bring in the game, when Indians were discovered in the brush. The Captain called the boat back and said he didn't care for any fresh meat just then.

The same day that we pulled up to this camp of hostile Indians, in which were two white women and some children, we saw "Buffalo Bill." He was then in the strength of his manhood. An interpreter who was with the Indians told me that Mr. Cody could go anywhere on the plains among the hostile Indians and never be molested.

We reached Fort Benton Sunday morning, July 1st, about seven o'clock, being seventeen days and twenty hours on the

voyage. This was the quickest trip ever made on the Missouri from Sioux City at that time, and has never been surpassed since. The boat struck a good head of water in the river and ran by the fast bell almost the whole journey. The boat only tied up part of one night during the trip. There was some interest in the trip from the fact that the "Nellie Peck," Grant Marsh, captain, started from Sioux City three days ahead of the "Far West." It was virtually a boat race the entire journey, for the "Far West" passed "Nellie Peck" and came into Fort Benton about one hour ahead.

It was a very rainy day and "gumbo" was something new to me; it wasn't very easy to get around. "The Josephine," another steamboat, landed the same morning, out from St. Louis sixty days. There were also a number of ox trains in for freight; also mule and horse outfits. This being the head of navigation, there was great commotion and excitement among the people. There were also a number of soldiers in the adobe fort, and but few white families in Benton at that time.

Upon landing I immediately inquired about a place to hold services, and was told I could have the "adobe" court house. After wading through the mud to see it, I found the roof made of the same material as the walls; the rain had made several openings through which the muddy water poured. Outside the water came down clear, but inside considerably polluted. Another room had been hastily prepared for the service of a Catholic priest that morning. I went to the room before ten o'clock and introduced myself to Father Van Gorp. He received me cordially and said I could have the building after the morning service, as he was going down the river on the first boat. I held services in the afternoon at three o'clock, also in the evening. The officers, roustabouts and freighters came together and filled the room, most of them standing. To interest them I would preach awhile and sing awhile. In the evening a larger congregation came than in the afternoon; one lady, Mrs. George Baker, was present. Services were continued for three evenings following. It was here that I first met W. G. and C. E. Conrad, who received me kindly and showed me many courtesies. July 4th came on Wednesday,

my first "Fourth" in the far west. We had some "doings," especially about dinner time.

While the boat remained I was entertained by Captain Coulson. When he left, Mr. and Mrs. George Baker invited me to their home. On Friday, July 6th, I left for Sun River Crossing, about sixty miles distant. Arriving there in the evening, I stayed in a small cabin all night. Before reaching the crossing, however, a very severe thunderstorm overtook me, and I appreciated the shelter afforded me by that little dilapidated cabin. Next morning Mr. Charles A. Bull gave me the privilege of holding Sunday services in his house. The announcement was circulated and about all the friends and neighbors in the vicinity came to church. In the afternoon I held services at Fort Shaw among the soldiers, and in the evening again at Sun River. Among the settlers at that time were prominent the Largents, Fords, Strong's, Robert Vaughn, W. P. Burcher and a number of others.

On Tuesday following I went with Hi. Upham and Billy Philips to the Blackfeet and Piegan agency, located near the present town of Choteau. Here we held services in the evening with the men connected with the agency and the Indians, received a hearty welcome and had a blessed service; returned to Sun River on Thursday. On Friday morning started to Helena and reached there on Saturday evening. Bishop Marvin of the Southern Methodist Church had just reached Helena. I heard him preach a splendid sermon on Sunday morning. I held services in the evening. Rev. J. A. Van Anda was pastor of our church at Helena.

In the then new Territory of Montana we had one small church building at Bozeman. Our church and parsonage at Helena, valued at \$16,000, were burned in June. Brother Iliff had just completed his first year at Missoula. Brother Hugh Duncan, a local preacher, was holding services in Madison and Beaverhead counties. Brother W. W. Alderson and Matthew Bird, local preachers, were holding services at Bozeman. As nearly as I could tell, there were about sixty members all told and no parsonage. Although the growth in population in this State has not been rapid, there is a marvelous change from then to now.

Our minutes show we have now 110 churches and parsonages in the State; 6,000 members and about 25,000 sittings in our churches and places where we hold services.

When I left Helena I spent a few Sabbaths in Jefferson county, and the last of August went to Bozeman, most of the way on foot, only as I could catch a ride, stayed all night on Beaver Creek with George Beatty, an Irish Methodist and a devout Christian, who was never too busy to have family prayer every morning. I was given a cordial reception at Bozeman and held services on Sunday evening. On my way back I held services over Sabbath on Deep Creek, near where Townsend now is, where I found a few devout Christians. Some friends at Helena presented a pony to me and I traveled a large circuit, including Gallatin City, Willow Creek, Sterling Meadow Creek, Boulder in Madison county, Jefferson and a number of other points in Jefferson county.

In the meantime I had gotten acquainted with the Noteware and Riggs families in Prickley Pear Valley, where East Helena now stands. We commenced protracted meetings in the home of Mr. Riggs early in February, 1873, where he and his wife came into the church, as did Noteware and his wife and their three daughters. The revival resulted in the accession of fifteen members. This was the first revival I had conducted in Montana. Prayers and testimonies were scarce at the beginning, but when we closed there was a nice circle of active members.

Other meetings followed, and by the last of June I went with a friend and his son to the National Park, to the Mammoth Hot Springs, Gardener's Falls and ten miles beyond. My second Fourth of July was spent there. Going into the Park I visited a number of settlers on the Upper Yellowstone and left an appointment for services at a private house on my return. The word was circulated, and on my return a large congregation greeted me. One man said that if a band of wild buffalo had run through the streets of St. Louis it could not have created more comment than the fact that a preacher had come to the Yellowstone. A year previous the National Park had been set apart by the Government, and this was the first religious service held in that region.

The Rocky Mountain Conference met in July at Salt Lake City, and I received my first appointment from conference as junior preacher on Virginia City and Bannock circuit, Rev. F. A. Riggan preacher in charge. This circuit included Virginia City, then the capital of the Territory, Madison, Beaverhead and part of Jefferson counties, with an occasional trip to Salmon City, Idaho, 170 miles distant from Virginia City. In all that region we found but eighteen members.

On Saturday, at Sheridan, when Brother Riggan and I first met, it was to hold the funeral of Charley Bateman, the only son of R. P. Bateman, a prominent man in that community. The boy, who was about fifteen years of age, was accidentally killed. The funeral was a sad one.

Quarterly meeting services were held on Sabbath, which was my first meeting with Dr. Iliff, who preached on Sunday morning. Rev. J. A. Van Anda and Hugh Duncan were also at the meeting. They had just returned by private conveyance from the conference at Salt Lake City.

Brother Riggan and I so laid our plans for aggressive work that we would only have regular appointments for one man and the other would remain in revival meetings over Sabbath. In September we commenced revival meetings at Meadow Creek and continued in this work from place to place for seven months without any intermission. During that time we organized seven new classes and received over 150 members into the church. Besides this we went on horseback from Virginia City to Helena and attended the first District Conference ever held in Montana. This was in February, 1874. We were here in revival meetings for over two weeks, when thirty-five united with the church. There were only six preachers in the Territory and they were all present. The meetings were very largely attended by all classes of society. The second night of the meeting we sang "The Gospel Train Is Coming." The proprietor of the "hurdy gurdy" house was there and told us, before leaving the church that night, that if we would sing that song next night he would bring forty men. We promised to sing it and he was there with more than forty men. Soon after that he and his wife, with a number of friends, were converted and he changed his occupation.

The next year Brother Riggin traveled the same circuit, and there were some sweeping revivals. I cannot go into further details. I have given, as briefly as possible, the beginning, or my first two years in Montana. I have been associated, as pastor or presiding elder, in the building, securing lots and raising debts of over fifty churches and twenty-seven parsonages. I served charges and did general missionary work until 1890. When the Great Falls district was created I was appointed presiding elder. In 1892 the district was made the North Montana mission, and I was appointed superintendent, which position I held for five years. In 1897 I was made presiding elder of Helena district, and two years later was re-appointed superintendent of North Montana Mission and held that position until the organization of the North Montana Conference in 1907. I was seated as lay delegate from the Rocky Mountain Conference in the General Conference at Baltimore, 1876, the youngest delegate present, and in 1880, at Cincinnati, as lay delegate from the Montana Conference. In 1903 I was elected ministerial delegate to the General Conference at Los Angeles, May, 1904. At this Conference I was appointed representative of the fourteenth General Conference district.



FIRST MEETING NORTH MONTANA MISSION, GREAT FALLS, 1893

## CHAPTER VI.

### First Session—More Sketches.

The first annual meeting of the North Montana Mission convened at Great Falls, August 3rd, 1893; W. B. Coombe, pastor; Bishop C. H. Fowler presiding; W. B. Coombe, secretary; George Logan, assistant.

Of those working the first year under appointment, William Hall and W. B. Coombe take work elsewhere.

Thomas H. Hicks, W. H. Matson, J. W. Bennett, W. J. Gamble and T. H. Garvin are added as new members.

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### AUTO AND BIOGRAPHICAL SKETCHES.

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#### THOMAS H. HICKS.

Born in England; admitted to the Montana Conference on trial, 1893; assigned to Chinook, North Montana Mission, which place he served one year. The next year he was assigned to Elkhorn, Helena district, Montana Conference, where he served one year and was sent to South Butte and Meaderville, which he served one year and was left without an apointment to attend school, and in 1899 transferred to the New Jersey Conference.

#### W. J. GAMBLE.

The subject of this sketch was born in Canada. In 1893 he came from South Dakota and took charge of the Fort Benton work, preaching at Highwood, Box Elder, Big Sandy, Dog Creek, Shonkin and Lower Highwood. He continued on this charge three years, building it up materially and spiritually amidst great difficulties. He was then sent to Havre, where he remained one year and built an addition to the parsonage.

The next year he had Chinook, where he built a parsonage and barn. In 1899 he was assigned to Cascade, but did not serve this charge. He was a faithful man and did his work well under great embarrassments.

#### W. H. MATSON.

A veteran of the Civil War. Came to Montana in 1893 as superintendent of the Government school on the Blackfeet reservation. He was not in the active ministry after coming to Montana. He died in 1904, aged 58 years.

#### J. W. BENNETT.

A splendid subject. One of the few Montana preachers with the staying qualities. We would love to give him eight or ten pages, but do not wish to spoil the work of the historian of the Montana Conference. The work he did within the bounds of North Montana Mission has been noticed. In 1893 he took charge of the First church, Great Falls. The seating capacity for his congregations soon became too small, and in the midst of the financial panic of that year he enlarged the church at a cost of \$1,600, and paid for it. He worked in the mission only one year. He has served a number of charges and a full term as Presiding Elder on Bozeman district. He served six years at Missoula, two years at Bozeman and is now pastor at Anaconda.

#### THOMAS H. GARVIN.

Mr. Garvin was transferred from the Wisconsin Conference in 1893 to the Montana Conference, and was sent to Sand Coulee, where he remained one year, enlarging the parsonage. The next year he was sent to Ubet, where he remained one year. He was a sufferer from nervous prostration, took a supernumerary relation in 1896, and died February 11th, 1901.

#### J. A. DOUGHTY.

This worthy layman, while not living within the bounds of the North Missions and Conference, deserves a place among the honored men for his untiring work in the interests of the



SECOND MEETING NORTH MONTANA MISSION, LEWISTOWN, 1894

Montana Wesleyan University for the past ten years.

It must be remembered that the Montana Wesleyan is a joint educational institution, and that the North has contributed its quota of money and students for the past twenty years.

We hope in a future volume to give a history of the University, also an elaborate sketch of the life of Mr. Doughty. At present we can merely outline his life and work since coming to Montana.

J. A. Doughty and wife came to Helena in March, 1888, from Northwestern Iowa. They did not wait for Dr. A. D. Raleigh, the pastor of St. Paul's M. E. Church, or any of his mem-

bership to look them up, but immediately sought the pastor and church and presented their church letters; an example worthy of imitation all over Montana.

Mr. Doughty was almost immediately placed on the Board of Stewards, where he remained for twenty years. At the same time he was placed on the Board of Trustees where he still remains.

The old brick church had served its day, and it became necessary to build a new and modern church.

The present beautiful stone structure on Broadway was built and financed largely by Mr. Fred Gamer and Mr. Doughty on the Board of Trustees at a cost of some \$30,000.

About ten years ago Mr. Doughty was made a trustee of the Montana Wesleyan University, and two years ago was elected treasurer of the board.

During this period the current expenses have been met, all debts have been cancelled and large holdings have been secured. While he has not done this alone, his business acumen has been a large factor in bringing this about.

Mr. Doughty is in the house furnishing business, with store rooms at 318 North Main street, Helena. His office is headquarters for visiting preachers, deaconesses and Methodists in



General. The superannuate preacher especially has a large place in Mr. Doughty's heart. Many a dollar has been quietly turned into the hands of the wornout preachers, and none have appealed to him in vain.

As treasurer of the Board of Trustees of Montana Wesleyan he is a prominent figure and a regular attendant at the conferences of the State.

## CHAPTER VII.

Second Year—Sketches—F. A. Riggan's Personal Work in North Montana—Chinook Methodism.

The second session of the Mission convened at Lewistown, August 1st, 1894; U. F. Hawk, pastor; Bishop I. W. Joyce, presiding; George Logan, secretary.

F. A. Riggan, J. A. Martin, S. G. Noble, G. A. Cowden, each took work in the mission this year.

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## AUTO AND BIOGRAPHICAL SKETCHES.

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### F. A. RIGGIN.

In regard to the time of entering the Montana work, Brother Riggan ranks next to Brother Van Orsdel. In 1873 he was transferred from the Minnesota Conference to the Rocky Mountain Conference and placed in charge of Beaverhead and Jefferson circuit. In 1874 he was given Virginia City and Deer Lodge with two junior preachers; 1875, Fish Creek and Beaverhead. In 1876 he was appointed Presiding Elder of Helena district. In 1877, Presiding Elder of Butte district, in which office he continued until 1880, when the Montana Mission was formed, and by request of the members, Bishop Wiley apointed him superintendent, in which position he continued until the Montana Conference was again reorganized in 1887. This year he was given charge of Benton, Great Falls and Manitoba R. R. with W. W. Van Orsdel associate, which charge he held until 1889, when he was sent to Hope circuit on Bozeman district. Here he remained two years and was sent to Whitehall circuit. In 1892 Bishop Walden appointed him superintendent of the Navajo Indian Mission. In 1893 Bishop Fowler made him Presiding Elder of Bozeman district. In 1894 he was appointed pastor of First

Church, Great Falls, which he served the two succeeding years. He then served Kalispell one year. In 1897 Bishop Cranston appointed him superintendent of North Montana Mission, and in 1899 Bishop Joyce appointed him superintendent of the Epworth Piegan Indian Mission, where he has been for ten years.

### GRAPHIC ACCOUNT OF MR. RIGGIN'S PERSONAL WORK IN NORTH MONTANA.

The first visit of Rev. F. A. Riggin to North Montana was in October, 1876, as Presiding Elder of Helena district, Montana Conference. At the last session of the Rocky Mountain Conference of the Methodist Episcopal Church, held in Helena in August of that year, Bishop Harris presiding, he appointed Mr. Riggin to succeed Rev. W. C. Shippen, transferred to Butte district. The first Montana Conference was formed by the vote of that Conference, confirmed by Bishop Harris on his return East.

Rev. Clark Wright and Presiding Elder Riggin started north and visited points as far as the Blackfeet agency, then on Badger Creek. The work at Sun River was assigned to Brother Wright, who came from Helena on the stage on a week night. There were no settlements then north of Sun River, a purely Indian country. They stopped near where the town of Choteau now is, where some Indians were indulging in a war dance over some scalps they had taken as trophies. It looked rather serious for two lone preachers to be plunging in the wilderness still farther north, but a day's ride brought them to the agency, where services were held. The chief and the tribe generally were on the hunt for buffalo, but though it was twenty degrees below zero, got word of their presence and came to counsel with them, riding fifty or sixty miles horseback. One whole night was occupied, including the feast, and it was one of the most interesting and profitable incidents of pioneer experience.

Brother Wright was a popular preacher and drew large audiences. He was followed by Rev. M. J. Hall. His circuit embraced various points from the Missouri River Valley to Augusta. He was an energetic preacher and made an excellent

pastor. Brother Mills was requested by Superintendent Rigglin to preach at Sun River in connection with Fort Benton, and these two solicited the ground and contributions for the brick church afterwards erected. Brother J. H. Little succeeded Brother Mills, and through his faithful labors extending over a long period, more outcome is due than any one in establishing our work in this part of Montana.

Superintendent Rigglin was assisted in the administrative work by Presiding Elders Garvin and Comfort.

During his last visit as Superintendent of Missions in Montana to this section in 1887, Brother Little accompanied him to Great Falls, where they met Rev. Joel Vigus, then pastor of Fort Benton and Great Falls. These three slept on a single bed for which each paid \$1.00. This was the only available bed to be obtained. Next day Brother Little forded the Missouri River at Great Falls, Brothers Rigglin and Vigus watching him from the bank. It was almost too deep to be safe, but Brother Little courageously pressed forward to the other side.

Brother Vigus accompanied Superintendent Rigglin to the Judith country. The first night out they stopped at a house where, the following night, some renegade Nez Perce Indians stole horses out of the same stable in which Brother Vigus' team was placed, on their murderous trail through Montana.

Brother Van Orsdel took Superintendedent Rigglin through the Judith together, where they preached each night, holding the opening services in the new Lewistown church, erected by Broter Van Orsdel, and reaching the principal points as far as Ubet and Martingsdale, on the Musselshell, Brother Rigglin going out via White Sulphur Springs and Radersburg.

The second Montana Conference was organized this year by Bishop R. S. Foster, at Butte, and Rev. F. A. Rigglin and W. W. Van Orsdel assigned to North Montana, Fort Benton and Great Falls being the principal places on a circuit embracing all points north and east. The work on this circuit is described in connection with Fort Benton.

In the year 1892 Brother Rigglin was ministerial delegate from Montana Conference to the General Conference, which met at Omaha, and upon his motion the North Montana Mission was organized and its boundaries defined, a petition hav-

ing been forwarded from the Great Falls district to that effect. In 1893 he was transferred from Bozeman district, Montana Conference, to the pastorate of First Church at Great Falls, remaining two years, during which time he also instituted services at West Great Falls, organizing the church at that place, assisted by Superintendent Van Orsdel and Dr. T. C. Iliff.

In 1897 he was appointed Superintendent of North Montana Mission by Bishop Cranston, succeeding Superintendent Van Orsdel, who was assigned Presiding Elder of Helena district.

During the two years of Mr. Riggin's superintendency several new churches and parsonages were erected at Utica, Pleasant Valley, Beaver Creek, Fort Benton, West Great Falls, Chinook, Stockett and Red Butte; ground secured and subscription taken for new church at Malta; parsonages enlarged and improved at Glasgow and Havre, and the hospital at Great Falls was erected. Revival services were held at various places and activity in the church work at all points.

In 1899 Superintendent Riggin was assigned to Piegan Indian Mission and Superintendent Van Orsdel succeeded him in North Montana Mission. Mr. Riggin has continued in the Indian work until the present time.

Indications now point to very great developments in North Montana along the line of national irrigation, oil fields, commercial and agricultural activity.

For thirty-seven years Mr. Riggin has been permitted to share in pioneer labors in Minnesota, Wyoming, Idaho, Arizona and Montana, and the great growth of the church in the Northwest has been his great joy. He yet craves the privilege of witnessing other conferences develop in all sections of the Rocky Mountain country and the church planted everywhere.

Rev. Riggin is a man of wide experience, a good preacher with a finished education, a fine parliamentarian, a logical debater, and on Methodist polity has few equals.

## JOHN A. MARTIN.

Rev. Martin Speaks for Himself.

J. A. Martin was born at Teeswater, Ontario, Canada, April 29th, 1869, of Scotch-Irish parentage. The greater part of his boyhood days being spent on a farm with his grand-parents, as his mother died April 9th, 1871. Some years later his father



REV. J. A. MARTIN AND FAMILY

died, leaving him without parents, brother or sister. He was brought up under Presbyterian influences, and one Sunday evening in March, 1884, Rev. David Wardrobe preached a ser-

mon that sent conviction thrilling through his heart, and after four days and nights of soul struggles the youthful heart surrendered to God, in the home, about midnight, March 6th. It was a beautiful, clear conversion that led him out to seek others for the Heavenly Kingdom. So the very next day he invited a boy friend to go with him to special mission services in the little stone Methodist church. That boy was gloriously converted along with hosts of others.

At the age of seventeen a license to preach was given this youthful lad, who engaged in mission work. After working in Ontario for some time his voice and health began to fail. It was then that the way opened up for a trip to Montana, where he engaged in railroading in the engine service for awhile, later returning to Ontario, then to Manitoba, where he attended school and preached, working on farms to pay his way.

In 1891 Rev. Jacob Mills got into communication with him through some Montana friends, and, in 1892, found him again in Montana, supplying the pulpit in Livingston for awhile, then appointed to Livingston circuit. The following year he was sent to Bozeman circuit, then the next two years at Glasgow, Montana, where he married Miss Sadie McCormick of Minnesota, who only lived fourteen and a half months to share the joys and burdens of an itinerant preacher. One daughter, Joyce, was born from this wedlock. The next pastorate was Fort Benton for one year. On account of ill health he was compelled to go East. Here he doctored, attended Garrett Biblical Institute and preached in Utica, Ill., at the same time. Again Montana's door opened and he was appointed pastor at Hamilton, where he labored for four years with good results, seeing upward of one hundred unite with his church, and a beautiful parsonage built and paid for.

On August 23rd, 1899, he was united in matrimony to Miss Lillie Mae Lewis of Fort Benton. To this marriage two daughters have been born, Thora Leona, November 15th, 1900, Evelyn Ariss, November 30, 1907.

From Hamilton he was appointed to Philipsburg and Granite. Here in the space of ten months an indebtedness of nearly \$1,500 was wiped out with the exception of \$31 on Gran-

ite church. On account of high altitude and sickness nigh unto death, he had to leave, and was appointed to Chinook, where he served three years, building up a spiritual church.

In 1906 he was assigned to Lewistown, and in October, 1908, took charge of First Church, Great Falls.

In 1894 he was ordained a deacon by Bishop Joyce, and in 1895 ordained an elder by Bishop Ninde.

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Brother Martin Contributes the Following Sketch of Methodism in Chinook.

"The first Methodist Episcopal minister to visit Chinook was our sainted Dr. Spencer of the Board of Church Extension. It was in the summer of 1889 that he preached and sang in the Hotel Chinook. The same summer Rev. Jacob Mills, Presiding Elder of Bozeman district, preached, and in the fall W. B. Coombe of Great Falls held services occasionally. In the summer of 1890 W. W. Van Orsdel, in his itinerary, made his first visit to Chinook. There were none to meet him nor yet to greet him. In the evening while passing a hall he heard singing, and after making inquiry, he found that it was the different Christian people who had formed themselves into a Christian Union, holding a prayer meeting. That was all the invitation he wanted, so in he went and was soon responding with hearty 'amens.' So this apostle of Methodism found other people of the same persuasion, and arrangements were made for services.

"In the fall of the same year George Logan of Fort Benton preached once a month to the edification of the community, and in February the following year organized a class of the M. E. Church, the pioneer members being, in part, Peter Denny and wife, R. D. Perrett and wife.

"At the conference of 1891 R. A. Armstrong was appointed regular pastor of Chinook and Glasgow, being the only Protestant minister in the whole Milk River country, in fact, from Fort Benton to Dakota. It was during this pastorate that the present church edifice was planned and work begun. After two years of faithful service, Rev. Armstrong was suc-

ceeded by Thomas H. Hicks, who remained but one year, during which time the church building was finished except the interior, at a cost of \$1,600.

"At the North Montana Mission meeting, held at Lewistown, August 1-5, 1894, Allan Rodger was appointed pastor of Havre and Chinook. During his successful pastorate a new organ was purchased and the interior of the church finished, at a cost of \$300. A gracious revival was held, in which thirty united with the church, J. A. Martin of Glasgow and Superintendent Van Orsdel assisting the pastor. It was during this time that A. W. Hammer, the cowboy preacher, was converted.

"Sprague Davis was the next appointed pastor in 1895, and served the charge one year, during which time another revival blessed the work and workers with many new additions to the church.

"On August 2nd the church was dedicated by Superintendent Van Orsdel, assisted by the pastor and Reverends Gamble, Noble and Martin.

"At the Mission meeting of 1896, W. J. Gamble was appointed pastor and for three years worked to the best of his ability to build up the cause of the Master. A substantial, well planned parsonage remains as part of his untiring energy, having built largely on it with his own hands.

"It was in the summer of 1889, when Joel Vigus became pastor, and for three and a half years he worked faithfully to build up a large membership and an enlarged church building. This he accomplished, paying all debts and leaving a nice surplus in the treasury for new oaken pews, which have since been installed. After leaving the field in March without a pastor, in June, J. A. Martin was appointed by the superintendent, and served until August, 1906. During this pastorate improvements were made each year until Chinook Methodism now possesses one of the best church properties in the North Montana Conference, in excellent repair, surrounded by green grass, flowers and trees, with no debts and each department of work well organized to do full and efficient work in building up a spiritual kingdom."

## S. G. NOBLE.

In 1894 Neihart being left vacant by the removal of U. F. Hawk, S. G. Noble of the Methodist Church of Canada was appointed by the superintendent. He was admitted to the Montana Conference in 1895 on his credentials and re-appointed to the Neihart and Monarch work, which he served that year, paying some on the Neihart church debt and improving the property at Monarch. The next year he was left without an appointment to attend school. Since 1902 his name does not appear in the minutes.

## G. A. COWDEN.

At the Mission meeting of 1894, St. Clair circuit was left to be supplied. Shortly afterward G. A. Cowden, of the Minnesota Conference, took charge and finished his work in one year.

## CHAPTER VIII.

### Third Year, With Sketches.

The third annual meeting of the Mission convened at Fort Benton, August 15th, 1895; W. J. Gamble, pastor, Bishop W. X. Ninde presiding, George Logan, secretary.

Sprague Davis, J. W. Brodie and J. H. Little took work in the Mission this year.

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### AUTO AND BIOGRAPHICAL SKETCHES OF THE THREE.

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#### SPRAGUE DAVIS.

In 1895 Mr. Davis was given charge of Havre and Chinook. During the conference year the church at Chinook was dedicated. The next year he was sent to West Great Falls, where he remained two years, building a church and parsonage, and had quite an ingathering of members. He then took work in Alaska.

#### J. W. BRODIE.

Brother Brodie, an Englishman by birth, came from Boston in 1895 to become junior pastor on the Lewistown and Philbrook circuit with Joel Vigus in charge. The next year he was sent to assist E. S. Dutcher among the Piegan Indians. Here, though a young man and apparently sound in body, his mind gave way and he was consigned to the state insane asylum.

#### J. H. LITTLE.

"I was born in London, England, October 20th, 1847. My parents were members of the Church of England, in which church I was baptized when an infant. My father died when

I was seventeen months old, leaving my mother with a sister younger than myself.

"At the age of eleven I was compelled to go to work to contribute toward the support of the family. When about twelve years of age I united with the United Methodist Free Churches and soon began to engage in religious work. My special work

at the time and for several years afterwards was lodging house and mission room services in winter, and open air work in summer.

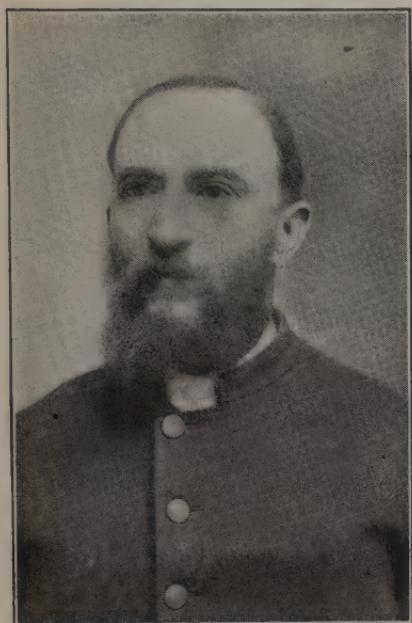
"Realizing the insufficiency of my education, I attended night school, after working from six o'clock in the morning till six o'clock at night. I attended Mr. Spurgeon's evening classes for one term, through the kindness of an old schoolmaster, who was one of the tutors.

"On July 30th, 1869, I was married to Miss Lucy A. Walker. We have had five children, two of whom have preceded us to the better

land.

"In the year 1871, I was led to give up my position in London, and started for Nebraska with the intention of taking up a homestead and preaching the Gospel, not at that time seeing my way clear to enter the regular ministry, but after reaching New York my plans were changed, as I now believe by God's providence.

"After moving to Brooklyn, N. Y., I united with the DeKalb Avenue Methodist Episcopal Church, and engaged in Sunday school work for a time, always having in view the preaching of the Gospel. In October, 1875, I commenced a two-term course of study in Dr. Talmage's Tabernacle Lay College, and



J. H. LITTLE

at the conclusion a post-graduate course of another term. During this time I had been actively engaged as a lay preacher.

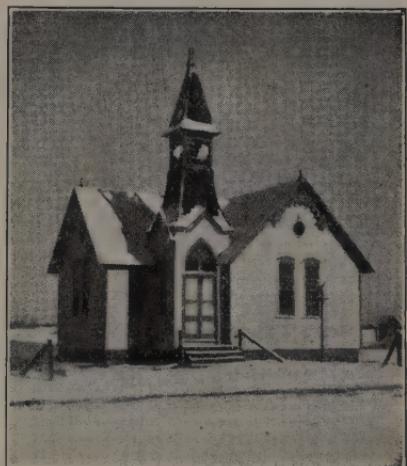
"In July, 1877, at the earnest solicitation of my pastor I applied to the quarterly conference of the DeKalb Avenue church for a local preacher's license, which was granted, after which I took the four year's course of study prescribed for the same.

"In the year 1882 I took the oversight of the Wesley Mission, East New York, and provided preachers for it till April, 1884, when the members requested me to become their pastor, and at their request I was appointed the first pastor of Wesley Church by Rev. I. Simmonds, Presiding Elder. In April, 1885,

I was ordained by Bishop Merrill at the session of the New York East Conference, in Hartford, Conn.

In November, 1885, I received a communication from Rev. W. W. Van Orsdel requesting me to come to Montana and take charge of the Sun River circuit, which at that time embraced all the country west of Great Falls to the Rocky Mountains, north to the Canadian line, and south to the Belt Mountains. The points regularly served were Augusta, Choteau, Chestnut Valley, Fort Shaw, and Sun River, besides others occasionally.

"I arrived December 17th, 1885. In July, 1886, I was recommended by the Montana Mission for admission on trial in the Columbia River Conference, and in August, 1887, at Butte, was transferred to the new Montana Conference and admitted into full membership at Missoula, August, 1888. In 1889, at Helena, I was ordained elder by Bishop Goodsell, who as secretary of the New York East Conference in 1885 had presented me to Bishop Merrill for ordination as a deacon.



CHURCH AT CASCADE

"My pastorate on the Sun River charge was the full five-year term, as under the rules of the church, anything over six months was counted a year, my actual time being about four years and nearly eight months. During the last year I built the little church at Augusta.

"In July, 1890, I was appointed to the St. Clair (Cascade) circuit, which was part of my work for the preceding five years. I stayed one year, during which time I built the church. I then removed to Walkerville, where I stayed two years. In 1893 I was appointed to the South Butte and Meaderville charge and removed from there back to the old St. Clair (Cascade) charge, where I remained four years. The first year I built the parsonage and stable. My next charge was West Great Falls and Sun River, where I stayed five years. In 1904 I took charge of a new-old circuit, Ulm and Sun River, and remained three years. I am now serving the Cascade charge for the third time as pastor.

"During the twenty-three years I have been in Montana I have passed through most of the vicissitudes incidental to a Methodist itinerant minister. I have seen some changes, many of which are for the betterment of our State. I believe there is a wonderful future, morally and temporally, ahead, and rejoice that I have in some humble measure been able to contribute a little towards it."

Brother Little is a good preacher, and above all, a clean man, honored and respected by all who know him.

## CHAPTER IX.

### Fourth Year—Sketches.

The Fourth Annual Gathering of the North Montana Mission convened at Sand Coulee, August 20th, 1896.

R. M. Craven, pastor; Bishop Henry White Warren, presiding; George Logan, secretary.

O. W. Mintzer, C. J. St. Hill, S. J. Hocking, W. D. Luther and Deaconesses Deutsche and Sill were added to the working force, while others stepped out.

### O. W. MINTZER.

At the third annual meeting of the Montana Mission, held in Bozeman, July, 1882, the name of O. W. Mintzer first appears on the minutes. At this meeting he was ordained deacon and appointed to Glendale circuit for the ensuing conference year, which he served two years and was then sent to Salmon City and Junction City, which places he served three years and at the reorganization of the Montana Conference, in 1887, he was given a supernumerary relation, which he retained until 1892, when he again entered into the active work and was assigned to Columbia Falls, where he remained one year and was given Kalispell. Here he built a fine church, and was returned until 1896, when he was sent to Great Falls. He remained there but one year. To him belongs the honor, during his short stay, of bringing the first deaconesses to Montana and laying plans to enter a long-neglected field of Christian work and build a hospital. In 1898 he was transferred to the Puget Sound Conference, where he has since labored as pastor and Presiding Elder.

### CHARLES J. ST. HILL.

In October, 1896, the subject of this sketch came from the North Minnesota Conference and took charge of the Glasgow

work, where he continued for two years, paying some on the old debts of the church and parsonage. In 1896 he was sent to Beaver Creek and Ubet, where he remained two years, securing twelve acres of ground and building a parsonage at Beaver Creek and another on another part of the charge, looking to the division of the circuit. In 1900 he took charge of Ubet, Garneil and Musselshell, which he served part of the year and was transferred to White Sulphur Springs, on the Bozeman district, Montana Conference, where the next year he gave up the work, and in 1902 was made a superannuate, and in 1903 located.

### SAMUEL JOHN HOCKING.



THE METHODIST GRIP

While Brother Hocking has spent the greater part of his ministry within the bounds of the Montana Conference, yet he has given such a number of good years' work in the Mission we feel like giving him all the space possible. Brother Hocking was born in Devonshire, England. He came to Montana in the early eighties with his widowed mother, and worked in the mines. In 1889 he was admitted to the the Montana Conference on trial. He served Wicks and Boulder as junior pastor one year, New Chicago five

years.

In 1896 he took charge of Neihart and Monarch, to which charge he was appointed the seventh time, but before the seventh year closed he was transferred to Havre. During his long pastorate at Neihart he cleared the church of its entire indebtedness and built a new church at Bethel, leaving no

debts. The spiritual interests were also well looked after and always good reports on benevolences. He found time to assist neighboring pastors in special work, and had many friends everywhere.

During his short term at Havre, January 1st to August 6th, 1903, he improved the church and parsonage. Dr. W. D. Parr dedicated the church, and \$1,560 was raised and paid. Rev. Hocking for the past five years has been serving some good charges in the Montana Conference.

During his seven years in the Mission he entertained the annual meeting once, was assistant secretary one year, treasurer one year and statistical secretary two years.

#### W. D. LUTHER.

Mr. Luther was ordained a local deacon at Sand Coulee in 1896, and the same year took charge of Philbrook and Ubet as a supply, remaining two years and securing some land, built a parsonage in Pleasant Valley, also paying some old debts.

In 1898 he was sent to supply Glasgow, which he did the following three years. The next year he gave entirely to secular matters, and from August, 1902, until October, 1903, supplied Augusta. He then removed to Choteau, where he has since been engaged in secular affairs.

## CHAPTER X.

### Fifth Year—Sketches of New Members.

The North Montana Mission convened in its fifth annual session at Chinook, August 12th, 1897.

W. J. Gamble, pastor; Bishop Earl Cranston, president; George Logan, secretary.

F. L. Buzzell, N. A. Chamberlain, D. D., F. E. Baldwin and Charles E. Cunningham were new additions to the Mission force.

### FRANK L. BUZZELL.

Rev. Buzzell is a native of New Hampshire. His work in the ministry began in the Baptist Church. For some years he labored on the Pacific Coast, then cast his lot with the Methodist people, attended school at the Boston University and in the Conference year of 1897-98 took charge of the old Fort Benton work, the Mother charge of all North Montana. This work had been served by such men as Van Orsdel, Riggin, Shippen, Comfort, Mills, Vigus, Logan, Wadsworth, Hawk, Gamble, Martin, as pastors or presiding elders. Brother Mills only had done anything by building a comfortable parsonage. This Yankee Buzezll takes charge under very discouraging circumstances, secures lots, builds a beautiful working church and pays for it, completing a pastorate of four years, the longest ever held by any preceding pastor. In 1901 he is given the Choteau charge, where his pastorate lasted three years. During this period he enlarged and remodeled the church, which was built in 1895, making it a fine institutional building. In 1904 he removed to Kalispell. He served this charge one year well and had commenced the second year favorably, but the strenuous work of the past eight years proved too much for his body and he thought best to locate permanently. His location was granted at the Conference of 1908. Mr. Buzzell is among the finest pulpit men in Montana Methodism. Strong and convincing in argument, a careful pastor, and of more than ordinary business ability.

## N. A. CHAMBERLAIN, D. D.

From the superintendent's report of 1898 we taken the following: "After a pastorate of two years at First Church, Great Falls, Dr. Chamberlain expects to return to his old Conference in the East. He has been a pioneer of pioneers and has stood manfully at his post for twelve years or more in Wyoming, Colorado and Montana. He has stood many a storm, planted churches and parsonages, and laid foundations for others to build upon. He deserves and can fill the best pulpits of our church in any conference."

It was during Dr. Chamberlain's pastorate the first Deaconess hospital was built.

## FRANK E. BALDWIN.

In 1897 Mr. Baldwin took charge of Havre, remained with it two years. In 1898 he was admitted to the Montana Conference on trial and in 1900 was transferred to Dakota.

## CHARLES E. CUNNINGHAM.

Sand Coulee was left to be supplied at the meeting of 1897. Early in the year Rev. Cunningham came from the Puget Sound Conference and took charge of the work. During the next two years he built a new church at Stockett and commenced another at Red Butte. The next two years he spent at Choteau improving the property, and in 1900 entertaining the conference. From here he went to Fort Benton, where he remained three years, improving the parsonage, and again in 1903 entertaining the Mission meeting. From here he took work in the Montana Conference, where he has since labored.

## CHAPTER XI.

### Sixth Year—Biographies.



PARSONAGE AT DUPUYER  
A. W. Hammer, wife and child at the right

The North Montana Mission convened in its sixth annual session at Belt, August 4th, 1898.

R. A. Armstrong, pastor; Bishop W. F. Mallalieu presiding; George Logan, secretary.

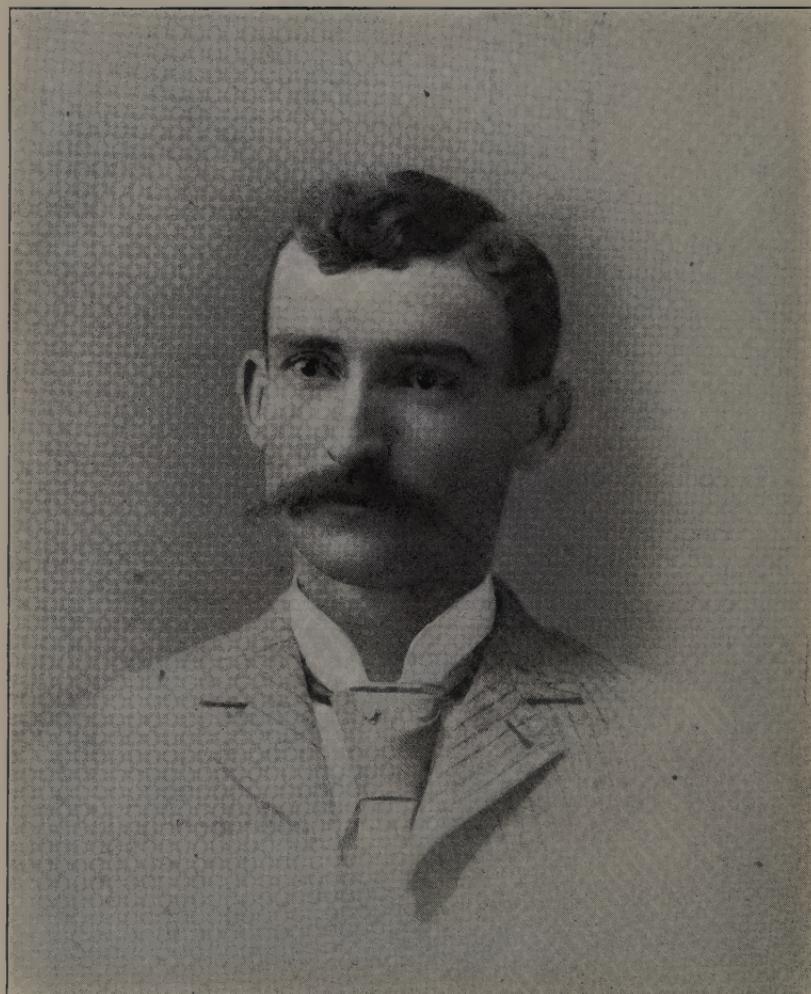
J. A. Roades and J. E. Williams were introduced as new members.

### JOHN A. ROADES.

This little man, who is also an M. D., in 1898 came to Utica from North Nebraska Conference, traveling overland in his buggy 1,200 miles. He built a church at Pleasant Valley, largely with his own hands, for along with his theology and medicine he is also a carpenter. He had one parsonage at Pleasant Valley and built another at Utica, and he is no Mormon, either. He also built a new church at Utica. Brother Roades remained on this charge four years, then took work in the Montana Conference, performing similar feats to those in the Mission.

### JOHN E. WILLIAMS.

In 1898 Rev. Williams, coming from the Columbia River Conference, took charge of West Great Falls and Sun River. He remained but one year, went to Lewistown part of the next year, and returned to the Coast.



F. D. KINGSBURY  
Trustee at Dupuyer

## CHAPER XII.

Seventh Year—Sketches of Opie, Hammer, Euster, C. E. Haynes, Winters, Kufus.

The Seventh Annual gathering occurred at Great Falls, August 3rd, 1899. N. A. Chamberlain, pastor; Bishop Isaac W. Joyce in the chair; George Logan, secretary.

Six new members were added this year, viz.: James Opie, A. W. Hammer, W. T. Euster, C. F. Haynes, W. A. Winters and Lauren R. Kufus.

### JAMES OPIE.

Mr. Opie is a Cornishman by birth, and came to Montana from the Newfoundland Conference, Methodist Church of Canada, and had been received on his credentials in 1899. That year he received a nominal appointment to Wolf Creek and Craig, and when the regularly appointed pastor to Cascade resigned, Brother Opie took charge also of Cascade. The next year he was assigned to Augusta, where he remained two years and found a wife. In 1902 he was sent to Malta, where he served two years. The year following he took charge of Sand Coulee, Stockett and Red Butte. One year later he transferred to North Dakota Conference.

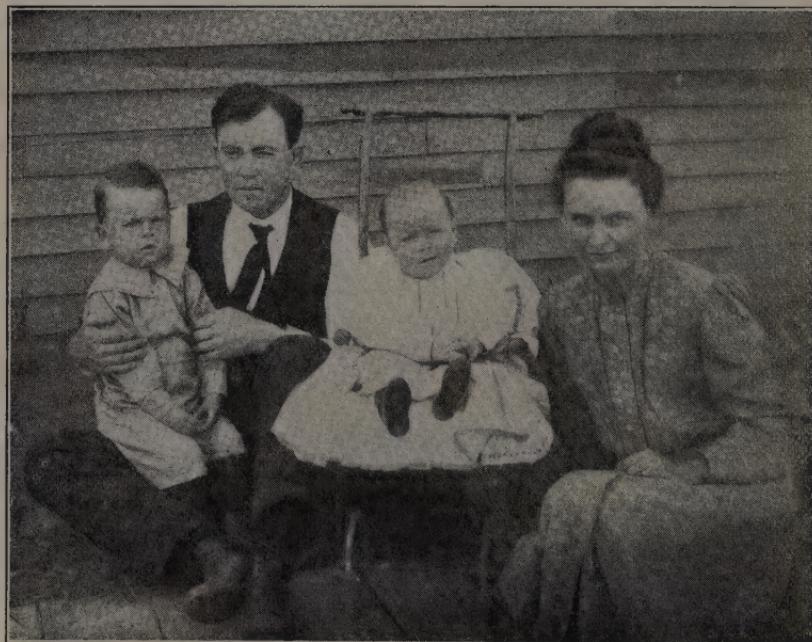
### A. W. HAMMER.

The cowboy preacher. For twenty-five years Mr. Hammer rode the range from Mexico to Canada, and for years the trusted foreman of different cattle companies. He had the respect of the men working under his direction and the confidence of his employers. In 1894, during a revival at Chinook, Brother Hammer was converted. The next year he entered into a richer experience and was moved to enter the ministry. He was given local preacher's license, attended the Montana Wesleyan University some, and in 1899 became junior pastor on the Choteau charge and stationed at Dupuyer. Here he secured lots and built a parsonage. Dupuyer being made a separate charge, he continued here another year. The next

year he served Shelby and Sweet Grass Hills, building a church at Shelby. In 1903 he was officially assigned to Augusta, which large circuit he traveled until 1906, when he was assigned to Garneill and Utica, where he has since been.

### WILLIAM TELL EUSTER.

Rev. Euster came to the Montana Conference in 1896 from the Columbia River Conference, and was stationed at Anaconda, where he built and enlarged both church and parsonage. In 1899 he took charge of Great Falls First Church and remained a part of three years, commencing the building of the present new and substantial church. Early in his third year he exchanged places with J. R. Smith, of Evanston, Ill. This place he served about a year, and then took work in the Idaho Conference. Mr. Euster is of a nervous temperament and is never satisfied unless something is doing. He is building churches and parsonages and conducting revival meetings wherever he goes.



C. E. HAYNES AND FAMILY

## C. E. HAYNES.

In 1899 Brother Haynes, a local preacher, served as a supply at Box Elder and Maddox. In 1900 he was admitted on trial to the Montana Conference and appointed to Havre and Box Elder. The next year he was given Malta. In 1902 he was left without an appointment to attend school. In 1907, after having attended Hamline University four years, he returned to Malta, where he remained till the Conference of 1908, and was then assigned to a new charge in the Musselshell country.

## WILLIAM A. WINTERS.

Toward the close of the Conference year, 1899-1900, Rev. W. A. Winters, of the Central Ohio Conference, came to Lewistown and stayed there, which means a great deal, when pastor and people of the Methodist persuasion "hang together" for seven years there are results. The old church, built in the early eighties, has given way to a new, beautiful stone structure, planned and managed by the pastor and dedicated with all debt provided for. Lewistown, after years of struggle, has taken a front seat. Brother Winters is a strong man intellectually and spiritually, for while building materially the spiritual part has not been neglected, for each year revivals have been held and many souls saved.

## LAUREN R. KUFUS.

In 1895 Brother Kufus came with his parents from Minnesota and settled on the Burton Bench, near Choteau. The following year the family united with the Methodist Episcopal church at Choteau. Young Lauren's pastor urged him to prepare for the ministry, and for a trial gave him exhorter's license and opportunities to work. A year later he was given a local preacher's license and he immediately took up the course of study under the care of his pastor. Later he was made junior pastor for a part of a year. In 1899 he was admitted on trial to the Montana Conference and assigned to Malta. This place he served two years, building a church and parsonage and marrying Miss Anna

White to preside at the parsonage. The next year he was sent to Havre and Box Elder. He was appointed for the second year, but health failed and he was compelled to seek a different climate. During his pastorate at Havre he enlarged the church and added largely to the membership. In 1903 he was transferred to the Columbia River Conference, where he did excellent work until 1908, when the Messenger suddenly called him home.

## CHAPTER XIII.

### Eighth Year—Lives of Young, Sheldon.

The Eighth Annual meeting of the Mission convened at Neihart, August 2nd, 1900. S. J. Hocking, pastor; Bishop Charles H. Fowler presiding; George Logan, secretary.

Only two new men entered the work this year, W. B. Young and A. B. Sheldon.



EIGHTH MEETING, NEIHART, 1900

WILLIAM BASIL YOUNG.

While attending school at the university Mr. Young supplied the work at Wolf Creek and Craig, 1900. In 1901 he supplied Garneill; in 1902 was admitted on trial and appointed to Utica. In 1903 he took charge of Havre, where he remained until

1907, and did good work, notwithstanding sickness and death in his family. He was then assigned to Whitefish, and the next year transferred to the Columbia River Conference.



Members of the Eighth Meeting pay a visit to the Florence Mine during the Session

#### ALBERT B. SHELDON.

In the fall of 1900 this young school teacher and local preacher, with his young wife, came from Iowa to supply the Beaver Creek circuit. The next year he was admitted on trial, and was re-appointed year by year to this charge until in 1907 he was located at his own request.

## CHAPTER XIV.

Ninth Year—Biographies of P. W. Haynes, J. R. Smith.

August 1st, 1901, the members of the North Montana Mission convened at Choteau in their Ninth Annual session.

Charles E. Cunningham, pastor; Bishop C. H. Fowler presiding; George Logan, secretary.

Two new members were introduced, Philo W. Haynes and John Randolph Smith.



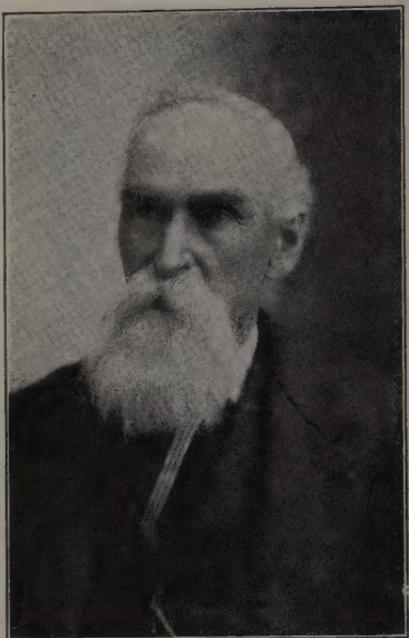
NINTH MEETING, CHOTEAU, 1901

**PHILO W. HAYNES.**

Brother Haynes, while not a native of Montana, has grown up here, taking advantage of the public schools and the Montana Wesleyan University. In 1896 he was admitted to the Montana Conference on trial and assigned to Columbia Falls circuit, where he had served the previous year as a supply. In 1897 he went to Stevensville, where he remained four years, and was then transferred to the Mission, taking work at Glasgow and working up and down the Milk River from Hinsdale to Culbertson, remaining three years. He enlarged the church at Glasgow, paid old debts and built a new church at Hinsdale. In 1904 he succeeded C. E. Cunningham at Fort Benton, where he served four full years, the longest of any preceding pastor at that place. He is now pastor at Belt. He has been assistant secretary for five years.

**JOHN RANDOLPH SMITH.**

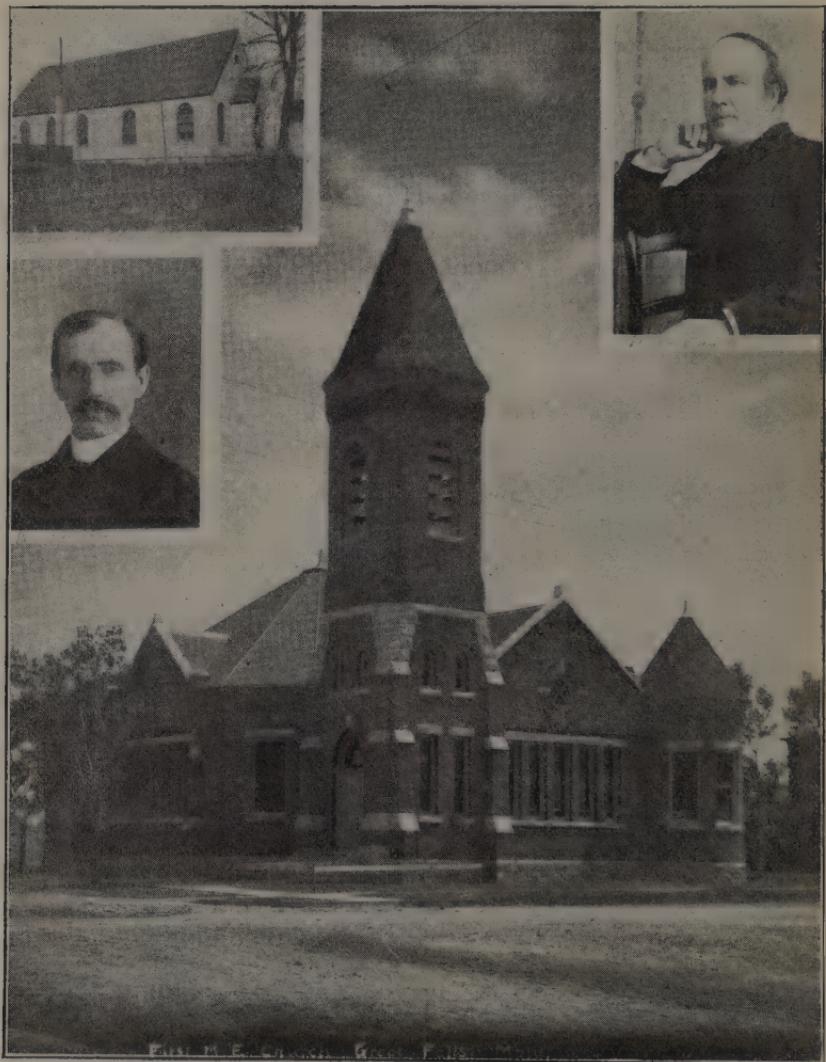
Rev. Smith came to Great Falls, First Church, from Rock River Conference, in the fall of 1906. This was his second charge. Previous to entering the ministry he had spent nine years as a lawyer. He saw the First Church at Great Falls, then under construction, completed and dedicated, Bishop Merrill officiating and Joseph W. Powell assisting in the finances. In the midst of Brother Smith's labors he was taken down with pneumonia. He never fully recovered, and found it necessary to seek a lower altitude, which he did by taking a church in Omaha, Nebraska. He is an honest man and an eloquent speaker.



J. H. DUNLAP  
one of the first members at Choteau, aged 72



TENTH MEETING, GREAT FALLS, 1902



THE M. E. CHURCH, GENEVA

## CHAPTER XV.

### Tenth Year—Lives of Leckliter, Robbins.

The Tenth Annual gathering of the North Montana Mission met at Great Falls, July 31st, 1902.

J. R. Smith, pastor; Bishop S. M. Merrill, president; George Logan, secretary.

Two new members were introduced, F. P. Leckliter and H. H. Robbins.

### F. P. LECKKLITER.

In April of 1902, Rev. Leckliter came from the St. Louis Conference and took charge of Cascade circuit. He was re-appointed to the same charge the following year and did acceptable work, though undergoing a long siege of typhoid fever. The next year he was sent to Belt, where he remained about a month, his health being such that he concluded to return to his old Conference.

### H. H. ROBBINS.

In December of 1902, Brother Robbins, a young student from Upland University, came as a supply for Ubet and Garneill. This he did until the close of the year. He was admitted to the Montana Conference on trial and returned to school.

## CHAPTER XVI.

Eleventh Year—Biographies and Autobiographies of Evaul, Snape—Beginnings at Malta, Zortman and Landusky.

The Eleventh Annual meeting convened at Fort Benton, August 6th, 1903.

Charles E. Cunningham, pastor; Bishop C. C. McCabe presiding; George Logan, secretary.

S. H. Evaul and William Snape were added to the Mission roll.

### S. H. EVAUL.

Mr. Evaul came from Upland University late in the year to supply Neihart, Monarch and Bethel. He was admitted on trial and appointed to the same charge for the ensuing year. During the year he just quit, and the next year Conference discontinued him. He was a model young man, but lacked confidence in himself.

### WILLIAM SNAPE.

Brother Snape tells his own story and outlines the history of his last charge in Montana, Malta, Zortman and Landusky.

"I was born in Odessa, Delaware, January 12th, 1869. My father's name was John Snape and that of my mother Hester Jane Snape, nee Dyer.

"I received my education in the public schools of my native town and in Philadelphia, Pa. In my twentieth year I responded to my call to preach, and thereafter pursued my studies at the Union Missionary Training Institute, Brooklyn, N. Y., and at Pennington Seminary, Pennington, N. J.

"My first pastorate was on the Milford and Little York circuit, in the Newark Conference, which I served for the six months preceding my sailing for Africa, March 26th, 1892. I sailed for the Congo Free States, where I served as a missionary for three years in the Congo district of the African Con-

ference. My appointments were successively Vivi, Isangila and Kimpoks. Failing health necessitated my return to America, when in the middle of the conference year I received an appointment to the Memorial M. E. Church, Easton, Pa., to which I was successively appointed thrice. About the middle of the third year, on the advice of my physician, because of a throat affection, I retired from the active work of the ministry and engaged in business four years.

"On the invitation of the Rev. Jacob Mills I resumed the work of the ministry at Marysville, Mont., reaching that place Thanksgiving day, 1902, which I served until the close of the conference year. I came to North Montana Mission in August of 1903, and served the Sand Coulee, Stockett and Red Butte charge one year, being appointed to Malta the next year, I remained until March 1st, 1906."

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#### MALTA METHODISM.

In the spring of 1892, Rev. W. W. Van Orsdel, then presiding elder of the Great Falls district of the Montana Annual Conference, conducted the first service held by any minister of the Methodist Episcopal Church in Malta.

The "Tucker House," a log building, since demolished, which stood on the present site of the "Malta House," was the place of meeting. Since then other preachers, including Allan Rodger, deceased; J. A. Martin, S. J. St. Hill and W. D. Luther, preached in various places, including private dwellings, the Cowen house and the old school house, now used by F. Kildruff as a general store, until a church building was erected.

In 1899 W. D. Luther raised by subscription \$450 for a new church enterprise, and in the following year the present beautiful edifice, under the ministry of L. R. Kufus, was erected.

The cost of the church, furnished complete, was \$2,300, and the parsonage an additional \$300, all which was provided for by the day of dedication except \$200, which was a loan from the Board of Church Extension.

The day of dedication was June 10th, 1900, and beside the pastor the following ministers were present: W. W. Van

Orsdel, C. E. Haynes, and Dr. Thomas Van Scy. The latter, at the time president of the Montana Wesleyan University, preached the dedicatory sermon.

The next year, 1901, an addition was made to the parsonage and a bell secured, the total improvements amounting to \$285. The membership, which numbered eighteen at its organization, was reported to have increased to twenty-three. In 1902, under the ministry of C. E. Haynes, a new organ was pur-



CHURCH AND PARSONAGE, MALTA

chased and the debt reduced by \$100, while the membership was increased to twenty-five.

The entire indebtedness was wiped out in James Opie's first year and during the two years of his pastorate \$750 were spent on improvements to church and parsonage property. The report of each year of Mr. Opie's pastorate gives the membership as twenty.

The property is now entirely free from debt and the membership numbers twenty-nine. Improvements aggregating \$580 have been made this Conference year, 1905-06.

## ZORTMAN.

Some time during the Conference year of 1904, Rev. James Opie, pastor of the Malta M. E. Church, held two services at Zortman. On April 25th, 1905, his successor at the Malta M. E. Church, the writer, preached again, inaugurating bi-monthly services, which were held regularly while he remained.



MRS. WALRATH  
first member at Augusta, Mont.

To reach Zortman, one must ride all day long for sixty miles. On the occasion of my first visit to that camp I learned that the best place for a service was in the Miner's Union hall, but that Union was to hold its regular meeting that night, but was informed that I could have the hall when they had concluded their meeting. I appreciated this courtesy and held a meeting at half past nine. Before the time of service I visited all the homes and business houses, inviting the people

to attend the services. In one saloon I was requested to hold services there, which I did at the conclusion of the service at the hall. A Sunday school has been organized, which is superintended by Mrs. D. L. Baird.

## LANDUSKY.

In June of 1895, Rev. W. W. Van Orsdel preached in a building just finished, which was afterwards used for a saloon, the first sermon heard in Landusky, which was then a typical western mining camp. It was not an unusual thing at that time to see a line of fire along the entire length of the town resulting from discharged guns, nor was it an unusual thing for lights to be snuffed out by bullets and at times murders to follow. These men were, however, respectful at a religious service, and were so pleased with Brother Van's singing that

he was offered \$5 to sing a certain hymn the next night.

Rev. Edward Davison Soper, while spending a vacation in the vicinity, lectured on Japan and attended the Sunday school, but did not essay to preach.

The second sermon was preached by the writer on June 21st, 1905, and monthly services were conducted while he remained in charge of the work. A Sunday school organized at that time is doing nicely.

## CHAPTER XVII.

Twelfth Year—Sketches of Ten New Men.

August 11th, 1904, the Twelfth meeting of the Mission convened at Lewistown.

W<sup>W</sup>. A. Winters, pastor; Bishop Joseph F. Berry, president; George Logan, secretary.

Ten new names were added to the roll this year.

### S. M. R. OAKES.

Mr. Oakes came a few weeks before the Mission meeting and supplied Garneill, with the expectation of staying one year. He did not go beyond his expectation.

### W. L. THOMPSON.

Mr. Thompson came to us from the American Volunteers, was given work at Gilt Edge and Grass Range. He had quite an ingathering into the church, and at the meeting of 1905 was given Fergus county at large. The next year he was assigned to supply Augusta, which he did for two years, and is now supplying a circuit in the Flathead country.

### G. H. BRIGHT.

Brother Bright, coming from Baltimore, was assigned to Hinsdale, and started very favorably; admitted to the Conference on trial and assigned to the same field, but failing health, etc., caused him to resign early in the year. He then transferred to the North Indiana Conference.

TWELFTH MEETING, LEWISTOWN, 1904



### W. FAIRBANKS CHASE.

Rev. Chase was supposed to have come to us from the Baptist Church. His last pastorate was near Boston, Mass. He supplied Neihart a part of the year. Bringing no credentials, he was admitted to Conference on trial and assigned to the same work, but previous ailment, grippe, high altitude and other complications caused him to go to pieces physically, and he was compelled to seek another location. Not reporting at Conference, he was discontinued.

### J. M. EASTLAND.

J. M. Eastland came to Shelby this year, 1904, from the Flathead country, where he had done efficient work; but three months on the open range was sufficient.

### PAUL M. ADAMS.

The year following the deacase of Rev. Allan Rodger, Mr. Adams was assigned to Utica. He was admitted to the Montana Conference in 1902, on trial, and appointed to Virginia City, which he served two years. He remained at Utica one year, and was then chosen one of the professors in the Montana Wesleyan University.

### F. A. ARMSTRONG.

After Rev. Leckliter resigned the work at Belt in 1903 the charge remained without a regular pastor until January, 1904, when F. A. Armstrong, of the Detroit Conference, came and took charge of the work. He remained until the formation of the new Conference, then was sent by Bishop Moore to Kalispell.



F. A. ARMSTRONG

### AUTOBIOGRAPHY OF CHARLES D. CROUCH.

"I was born December 3rd, 1863, in Plumstead, Kent, England. In 1873 I moved with my parents to Salt Lake City, Utah. In 1883 I was married to Miss Beulah A. Adams, who was born in Salt Lake City, her parents being among the pioneers of that State. We have had three children born to us. One went to heaven when he was thirteen months old. The

other two, Leslie B. and Clara D., are aged, respectively, twenty-two and twenty. Clara has recently married.

"In 1878 I began to learn the trade of book binder, and followed that occupation until 1898, when God called me to take up His work as a minister.

"A marked event seems to have occurred at the close of each decade of my life. Born in 1863; came to America in 1873;



REV. CHARLES D. CROUCH

married in 1883; came to Montana in 1893, and was ordained an elder in the Methodist Episcopal Church in 1903. I was born the second time in the month of December, 1895, in the city of Anaconda, during a union meeting conducted by Evangelist H. W. Brown, a Baptist, residing in Chicago.

"I began my ministry at Clancy, Mont., a railway division point on the Great Northern railway between Helena and

Butte, in September, 1898, while attending the Montana Wesleyan University. I filled this pastorate, which, after the first year, included Jefferson, for three years, and while pastor built the present beautiful church, and have the pleasure of stating that it was free from debt and \$800 remained in the treasury of the building fund when I left.

"In order that I might have more time for my studies, both conference and school, I was appointed to the Oakes street church, Helena, and served one year. Then for two years I had charge of the work at Mt. Bethel and Unity Churches of Butte. In 1903 I was appointed pastor of First Church, Great Falls."

Brother Crouch is too modest to say that when he assumed charge of Great Falls he faced the biggest problem of his life, a large church debt, with a small and very much scattered membership, but that he measured up to the emergency, gained step by step the confidence of the people, brought order out of chaos, and by 1907 had every dollar of the debt cancelled. The next year he assisted largely in building the new Deaconess Hospital. He is now District Superintendent of Yellowstone district, Montana Conference.

#### G. A. WELLS.

During the conference year of 1900-01, and after the demise of Rev. H. S. Taft, Rev. Wells, of Rock River Conference, was called to take charge of Columbia Falls, then on Helena district. The next year Kalispell Mission was organized and he was re-appointed to Columbia Falls, but during the year the pastor at Kalispell, Dr. Morris, took charge of the University and Brother Wells was changed to Kalispell, which place he held until the fall of 1904, when he took charge of Choteau, exchanging places with F. L. Buzzell. He served this charge two years and took work in the Montana Conference.

#### E. L. WHITE.

In May, 1904, Mr. White, a graduate from Taylor University, took charge of the Dupuyer work and, co-operating with the Ladies' Industrial Society, paid a debt of \$80 on the par-

sonage, painted it and furnished it. He preached at Burch Creek and Fish Lake and secured lots at the new town of Conrad for church purposes. The same fall he was admitted to the Montana Conference on trial and appointed to the same charge. Early in the year he went to New Jersey and persuaded Miss Neva Asay to share that newly furnished parsonage at Dupuyer as Mrs. White. Shelby, which had had pastors only at short intervals for two years past, was added to the already large charge. At this point there is a church. Brother White served this charge another year and then went to Glasgow, where he is making his mark. Under his pastorate the charge has become self-supporting.

## CHAPTER XVIII.

Thirteenth Year—Five New Men—Outlines of Lives.

The Thirteenth Annual meeting of the Mission occurred at Choteau, August 31st, 1905.

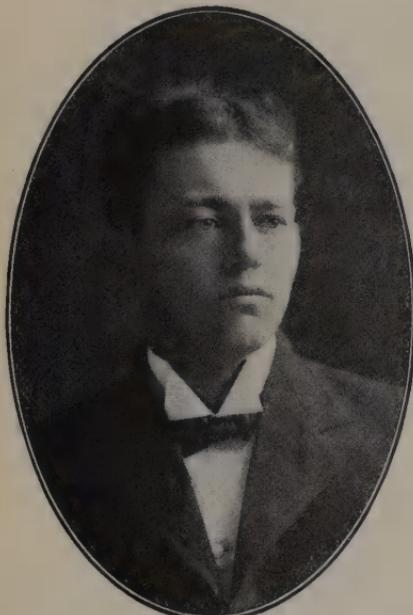
G. A. Wells, pastor; Bishop David H. Moore presiding; George Logan, secretary.

Five new members were introduced.

Milton F. Chester, a local preacher, who has reached his three score and ten years, yet full of vitality, has for a number of years past, while living on his ranch near Hinsdale in the Milk River Valley, been conspicuous in church work. He assisted in a material way to build the church at Hinsdale and also to do much preaching. For two years he supplied the church at Glasgow, bringing up his benevolences and receiving his salary in full, paying all debts and making improvements, as though he was a young man of thirty.

C. N. Hurst, a young local preacher, came from Kansas a short time before conference as junior pastor on the Chinook and Bearpaw charge, and was appointed to that position by the Bishop in September. The next year he was given charge of Sand Coulee, which he served for eighteen months, then for six months on the Musselshell. He is now attending school at Garrett.

After G. H. Bright resigned the work at Hinsdale, in February, 1905, the pastor at Malta gave the charge week-night service until, in July, W. E. Regan, a local preacher from Michigan,



C. N. HURST



THIRTEENTH MEETING, CHOTEAU, 1905

took charge and was appointed to supply the place the following year. He made things go, received his salary and built a church at Saco, where lots had been secured by Rev. Opie. He was admitted to Conference on trial and the next year transferred to one of the Coast Conferences.

Rev. J. H. Rosen came from the Oklahoma Conference in August and took charge of Utica and Garneill, and was regularly appointed by the Bishop for the ensuing year.

Since Conference, Rev. E. F. Ott has been appointed to Mondak, on the Dakota line, part of his charge being in North Dakota. This pastor had the unique position of working in both a Conference and a Mission in two different States and under the care of two Presiding Elders. He ought to keep straight.

#### CHARLES MONTGOMERY.

Mr. Montgomery tells his own story and that of the West Side Church at Great Falls.

"I was born in the North of Ireland. My people were connected with the Presbyterian Church and I was brought under

Christian influence at an early age. I had the good fortune to be kept from the sins so common to young men of that day. Sunday after Sunday found me in my usual place in the Sabbath school and church. For years I longed to be assured of my acceptance with God. Eternal matters received a great deal of consideration and earnest thought, which ultimately led me into the full light and liberty of God's dear children.

"Immediately after my conversion I was called upon to witness for my Master, and whenever I had the opportunity it was my greatest delight to persuade all to accept the same blessing as I had received myself. I then had a call to devote my whole time to the Lord's work, and after passing through a training school in London, England, was appointed to labor in Cornwall. Three years were spent in that country, and were years rich in blessing and fruitful in the conversion of many souls. I then entered upon home mission work, with the assistance of several young men just starting on the Christian journey. At this stage it will be interesting to state that five of those young men are now in the ministry of the M. E. church, four in the Montana Conference and one in North Dakota.

"I was led to apply to the M. E. Church of America for admission as a preacher. My application fell into the hands of Bishop Berry, who in turn passed it on to the Rev. W. W. Van Orsdel. Brother Van gave me a hearty invitation to North Montana Mission and appointed me to the West Great Falls charge, where we arrived, after two weeks' traveling on January 1, 1905.

"The work at West Great Falls has been of a very difficult kind, but we have much cause for thankfulness in the fact that the people have come to our help, and we are now busy extending the kingdom of Christ at this place. The church here has been in existence about nine years. The first services were held in an old paint shop and were of a successful character. It was then decided to form a church. Sprague Davis became the first acting pastor; a society was formed consisting of five members, but under the blessing of God at the close

of the first year there were thirty-three full members and twenty probationers.

This church, like many more in Montana, has had its ups and downs, but with God's help we are still alive and pushing on the work.

"As far as my opinion of Montana is concerned, I believe the possibilities are great.

"We are only at the beginning of things in this wonderful country. A rich harvest awaits the faithful worker."

Brother Montgomery died in less than two years after his arrival.

## CHAPTER XIX.

Fourteenth Year—Four New Men—Yoitsu Honda Present.

The Fourteenth Annual meeting of the Mission convened at Chinook, August 10th, 1906, where nine years previous the Mission had met and Bishop Cranston had presided.

Bishop Earl Cranston again presided; J. A. Martin was the pastor; George Logan, secretary.

At this gathering the Bishop urged the members to take advantage, within the year, of the enabling act, granted by the General Conference of 1904, to unite with the Kalispell Mission and form a new Conference.

Four new members, who had taken work during the year, were introduced, viz., Otto F. Krieger, who with his wife, also an evangelist, early in the year came from Gilt Edge from Indiana, where during the year a new church was built and dedicated, and to which charge they were assigned for the second year.

Edgar J. Huston, a student at the Montana Wesleyan University, took charge of the Neihart work in May and served to the close of the Conference year.

John F. Dimmick, who had previously labored within the bounds of the Mon-

tana Conference, and now having completed a course at the Garrett Biblical Institute, in May took charge of Malta,



O. F. KRIEGER AND WIFE

which he served until the Mission meeting, and was then appointed to Chinook.

During the session of this meeting Rev. Yoitsu Honda, president of Aoyama College, Japan, and in 1907 elected to be the first Bishop of the Japanese Methodist Church, lectured on "The Old and New Japan."

## CHAPTER XX.

**Fifteenth Year—Last of Mission—North Montana Conference Organized—Summary of Fifteen Years' Work.**

August 16th, 1907, finds the Mission assembled in its Fifteenth and last annual gathering, at Great Falls, Montana, where it had assembled in its first session.

Charles D. Crouch, pastor; Bishop David H. Moore presiding; George Logan, secretary.

During the year strenuous efforts had been put forth to form a Conference at this session. All the terms having been complied with, at about two o'clock in the afternoon Bishop Moore pronounced the Mission adjourned.

Seven men who, with one exception, had not previously worked within the bounds of the Mission, were introduced.

Alonzo Coslet came from the West Nebraska Conference and was placed in charge of Beaver Creek, which he served successfully and was given the same charge in the new Conference.

A. G. Keast came to Cascade in November, 1906, from the St. Louis Conference, stayed to the close of the Conference year and then returned to his Conference.

Charles E. Haynes, who had left without an appointment a few years previous to attend school, finished his course and was given Malta, his former charge, and was returned to the same for 1907-08.

W. T. Lavin, who had previously worked in the Kalispell Mission, was given charge of the West Side Church at Great Falls, and also occasionally visited Neihart.

Near the close of the Conference year, George E. Hutt, a graduate from Garrett, took charge of Dupuyer, which had been made vacant by the removal and death of Charles Montgomery.

Walter A. Morgan, a Spanish-American war veteran and a member of the Des Moines Conference, came in time to take work in the new Conference.

During the year E. F. Ott had asked to be released from Mondak, and the work was then supplied by J. B. Marsh.

In the foregoing pages we have noticed the history and growth of the Mission from its beginning to its ending, covering a space of fifteen years.

Seventy-four different men have labored here during that period.

The writer is the only one remaining with an unbroken record of continuous work within the bounds of the Mission and even three years prior to the formation of the Mission.

The Mission began with nine pastors, ended with twenty-six; began with 408 members and probationers, ended with 1,191; began with ten churches, worth \$25,100, ended with thirty churches, worth \$100,700; began with four parsonages, worth \$4,040, ended with twenty parsonages, valued at \$25,000; began with twenty-five Sunday schools, 145 officers and teachers, 783 scholars, ended with thirty-seven schools, 247 officers and teachers, 1,943 scholars; began by paying to the various benevolences \$476, ended by paying \$3,757, a gain of nearly 700 per cent; began by paying to ministerial support \$5,651, an average of \$628 (this includes pastors, presiding elders, bishops and conference claimants), ended by paying to the same cause \$16,338, an average of \$628, or to figure closely, a gain of nearly 50c per pastor in fifteen years. We wonder if the day of self-denial is really past!

The Mission has always been in close touch with the Montana Wesleyan University, contributing its share of money and pupils, and giving a hearty welcome to the representatives of the school when visiting the charges of the Mission.

The Montana Deaconess Hospital is a child of the Mission, located in Great Falls.

# History of Kalispell Mission



## CHAPTER XXI.

### HISTORY OF THE KALISPELL MISSION, METHODIST EPISCOPAL CHURCH

Kalispell Mission included the whole of Flathead county, bounded on the east by the North Montana Mission, on the south by the Montana Conference, on the west by the Columbia River Conference, and on the north by Canada.

In round numbers, it is 200 miles from east to west and 100 miles from north to south, making an area of something like 20,000 square miles, more or less.

In 1901 Chaplain George C. Stull furnished the following historical sketch:

The first trip made by a Presiding Elder of the M. E. Church to the Flathead was that of Rev. R. E. Smith, then Presiding Elder of Helena district, Montana Conference. He went by the way of Flathead Lake to Demersville, some time in the fall of 1888.

"In 1891 Rev. S. E. Snyder authorized Brother J. M. Eastland, then living in the lower valley, to organize Sunday schools and form classes. During this year the Conference left Flathead to be supplied, with \$400 missionary appropriation.

"In 1892 O. W. Mintzer was appointed by the Presiding Elder to supply Columbia Falls. During this year he built the parsonage and laid the foundation for the church. A revival was held at Kalispell and Columbia Falls, resulting in forty conversions. Lots were secured at this time for a church at Kalispell. The Conference set aside for Kalispell \$500 and Columbia Falls \$400 for missionary purposes.

"In 1893 three points were formed for work: Kalispell, with O. W. Mintzer; Columbia Falls and Columbia Falls circuit, in charge of J. M. Eastland.

"In 1894 S. E. Snyder was appointed to the Columbia Falls work, and later in the year he was succeeded by Rev. Richard Wrench. Mintzer at Kalispell, and Eastland at Columbia Falls circuit. The name of Columbia Falls circuit was

changed to Lower Flathead circuit. On December 16th the church at Selish was dedicated, having been built by O. W. Mintzer and G. W. Proctor, who had been supplying this field. On July 1st a class was formed at Bowdish school house, with Mrs. Angie Swanson as class leader.

"In 1895 a class was formed on Lower Flathead circuit and a church dedicated December 1st. During this year the church was seated and finished at Columbia Falls. At Willis revival services were held and a class formed March 7th, and a church dedicated June 10th. The Libby circuit was formed at this time during this year and lots secured at Libby and Troy. At the latter place a building was purchased and secured for a parsonage. The church at Kalispell completed this year also.

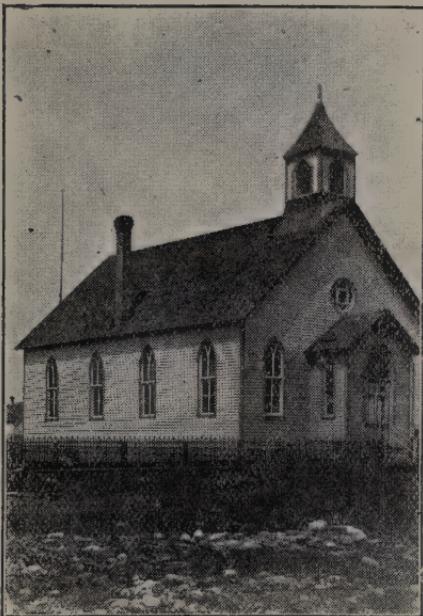
"In 1896 J. M. Eastland made the first trip to Tobacco Plains. Spring Creek church was dedicated May 6th, 1896. Church building was started at Libby and finished this same year. Four lots were donated at Boner's Ferry and the work carried on by J. M. Eastland. The old school house at Sand Point was purchased and made into a church. New work was started at Holt."

From the above it will be noticed that the groundwork at nearly if not all the places was done by J. M. Eastland, a plain lay preacher, and only a few years back ordained a local deacon. He can properly be termed the "Father of Kalispell Mission."

Now let us hear what Brother Eastland, briefly and modestly, says of the work in Flathead county:

"In February, 1891, I secured the help of a man by the name of Bartholamew, and we commenced a meeting at Fairview, which resulted in organizing a class of twenty-six. In May of the same year Brother R. E. Lee, of the Methodist Church South, and I held a meeting at Helena Flats and organized a class of seventeen. In March, 1891, Rev. O. W. Mintzer came to Columbia Falls, organized a class, built a parsonage and secured lots on which to build a church. In 1893 Brother Mintzer went to Kalispell, where he secured lots and built a church, organizing a class there and another at Pine Grove, where another church was built. In 1891, with the

help of Rev. George W. Proctor, I organized a class at Holt with fourteen members. In 1894 I, assisted by Rev. Fisher of the Presbyterian church, Rev. Fall of the Baptist church, held a meeting at Spring Creek, succeeded in organizing a Methodist class of fourteen members, and the following summer secured two acres of land and built a church. In 1897 a revival meeting was held by Rev. Glendenning and I at Bad Rock,



CHURCH AT COLUMBIA FALLS

and a class of twenty-one members organized, land secured and a church built. In 1896 I went to Libby and Troy and organized classes at both places. I was assisted at these places by Rev. P. W. Haynes. After Rev. O. W. Mintzer was succeeded at Columbia Falls by Rev. Wrench, and he by P. W. Haynes, who succeeded in erecting a church at that place. Brother Haynes had in addition to Columbia Falls all the east side of the river. He held a revival at Holt which resulted in twenty-two conversions."

From the foregoing statements we gather that during the first ten years' work in the Flathead country, eight churches

and two parsonages were built, and Brother Eastland building and paying for five churches and one parsonage. Another parsonage had been built at Kalispell to be paid for on the installment plan by the resident pastor.

Presiding Elder Snyder, in his report of 1889, makes no reference to this section of the State, and no appointments were made.

Flathead left to be supplied. The same occurred in 1890, but in 1891 we find this in Elder Snyder's report:

"Flathead, without any missionary aid, remained unsupplied during the year, from the fact that we could not get a man to enter that vast new country and lay the foundation of Methodism without some aid from the Missionary Society. The Flathead country is the garden spot of Montana as an agricultural district. Its mineral resources cannot be estimated. The Great Northern railroad is being pushed through that country and thousands have gone there to seek homes and their fortunes. Towns spring up like magic. The Methodist church furnishes her proportional share of the inhabitants, many of whom have sent strong appeals to me to send them a minister to preach the Gospel. I have been compelled to turn a deaf ear to their appeals because I could not send them a man unless aided in a measure from our missionary funds. We have one local preacher in that country, J. M. Eastland, a loyal Methodist, living on a ranch, whom I authorized to do what he could to organize Sunday schools, hold prayer meetings and class meetings, organize classes and pave the way for future Methodism. He has been successful in organizing a few classes and Sunday schools and preaching on Sunday. The Lord has wonderfully blessed his labors in the conversion of souls."

Flathead was again left to be supplied, but \$400 missionary money was appropriated, and during the Conference year O. W. Mintzer came to Columbia Falls, and with the assured support of only \$400 his Presiding Elder reports him having done three men's work, building a parsonage at Columbia Falls, worth \$1,500, real estate and foundation work on church at the same place, worth \$4,000, and real estate, worth \$1,000, se-

cured at Kalispell, forty conversions and an organization with thirty full members; ministerial support, \$253.

The appointments for 1892-93, for Flathead, Helena district:

Frank E. Brush, Presiding Elder.

Columbia Falls—O. W. Mintzer.

Columbia Falls Circuit—To be supplied.

Kalispell—To be supplied.

At the Conference of 1893, Presiding Elder Brush reports the following:

No new work has been undertaken except in the Flathead country. The work in that promising region was organized by Bishop Walden into Columbia Falls, Columbia Falls circuit and Kalispell. Brother Mintzer was placed in charge of Columbia Falls, with the circuit and Kalispell to be supplied. Correspondence with Eastern preachers relative to taking this new work proving abortive, Brother Mintzer was given charge of the entire territory. Brother J. M. Eastland, a devoted local preacher, rendered efficient aid. A foundation for a church has been laid at Columbia Falls and also at Kalispell, but so far we have not been able to erect a superstructure in either place. We believe in the permanent growth and future prosperity of this region, and are persuaded that Methodism has a mission here. Another year two ordained preachers should be maintained in this valley."

On this recommendation, S. E. Snyder was assigned to Columbia Falls, O. W. Mintzer to Kalispell and G. W. Proctor to Lower Flathead circuit for the year 1893-94.

Early in this Conference year Presiding Elder Brush resigned and Rev. George C. Stull, then pastor at Billings, was appointed in his stead. S. E. Snyder was transferred from Columbia Falls to the Navajo Indian Mission in Arizona, and Richard Wrench, assisted by his daughter, was given charge of Columbia Falls. O. W. Mintzer built a fine church in Kalispell. G. W. Proctor and J. M. Eastland took care of Lower Flathead, building a church.

The appointments for 1894-95:

George C. Stull, Presiding Elder.

Columbia Falls—Supplied by Richard Wrench.

MEMBERS KALISPELL MISSION, 1903



Kalispell—O. W. Mintzer.

Lower Flathead—To be supplied.

Stillwater—Supplied by J. M. Eastland.

Brother Mintzer supplied Lower Flathead, building a church, securing additional ground for a parsonage and a burial place; all this in connection with work as pastor of Kalispell. Brother Eastland built a church on Stillwater circuit. Libby and Troy, points on the Great Northern, are first mentioned this year in the Presiding Elder's report; the one a mining camp, the other a railroad terminal.

The appointments for 1895-96 were:

George C. Stull, Presiding Elder.

Columbia Falls Circuit—To be supplied by P. W. Haynes.

Kalispell—O. W. Mintzer.

Libby Circuit—To be supplied.

Lower Flathead—Supplied by Rev. McVey.

Stillwater Circuit—To be supplied.

From the Elder's report of 1896 we gather that by an agreement with the Presiding Elder of the Spokane district, Columbia River Conference, Bonner's Ferry and Hope, Idaho, were added to the Libby and Thompson Falls circuits; that three new churches were built in the Flathead country, one at Spring Creek, one at Bowdish and one at Columbia Falls. Three years previous there were but two societies and no church; now thirteen societies and five churches.

Appointments for 1896-97:

George C. Stull, Presiding Elder.

Columbia Falls Circuit—Philo W. Haynes.

Kalispell—F. A. Riggan.

Kalispell Circuit—Supplied by J. M. Eastland.

Libby Circuit—Alexis Berk.

The Elder reports: "On Thursday, November 5th, 1896, Brother Alexis Berk, who had been assigned to the work on Libby circuit, started out in search of a deer. Not returning in time for a prayer meeting that he had arranged for, a searching party started out to find him. With the exception of footprints on the top of the mountains, some twelve miles distant from Troy, no trace of him has been discovered. Eight parties have scoured the surrounding country, but not even a

vestige of his clothing has been found. I have personally conducted two searching parties, one immediately after his loss, another beginning on the 22nd day of June. There can hardly be any doubt as to his death, for the place where his tracks were discovered was remote and in the midst of a dense cedar forest. I have very little hope of ever finding his remains.

"A new parsonage, greatly needed, has been built through the efforts of our pastor at Kalispell, and is one of the most pleasant on the district.

"Our church has been completed at Columbia Falls free of debt, and is large and an ornament to the town.

"Lots were secured at Troy and a building purchased for the residence of the pastor. It is our hope to have a building also placed upon these lots for church services at an early date. At Bonner's Ferry four lots were donated and a building placed thereon for church services. At Sand Point negotiations are pending for the purchase of a \$1,500 building and furniture.

"Through the generosity of Frank M. Leonard, lots have been secured at Libby, and a subscription paper circulated among the miners and merchants bring assurance that a neat church will be built before winter."

Appointments for 1897-98.

W. W. Van Orsdel, Presiding Elder.

Columbia Falls—To be supplied.

Kalispell—R. M. Craven.

Kalispell Circuit—Supplied by Humphrey Roberts.

Libby—Supplied by J. M. Eastland.

At the beginning of the year Rev. E. I. Gilmore was secured for Columbia Falls. He improved the church here and also at Pine Grove. R. M. Craven improved the property at Kalispell and paid \$1,100 on the debt. J. M. Eastland built a church at Libby and organized a Sunday school and class at Sylvernite.

The work moved steadily but surely.

The same Presiding Elder was appointed for 1898-99.

Columbia Falls—H. S. Taft.

Kalispell—R. M. Craven.

Kalispell Circuit—J. M. Eastland.

Troy and Libby—James Opie.

In connection with the charge at Columbia Falls, Rev. Taft was appointed Chaplain of the Soldiers' Home located here, \$315 was paid on debts and property improvement.

Brother Craven received a number into the church at Kalispell and raised \$558 on debts and improvements, and the entire debt paid on Brocken church.

J. M. Eastland organized a class with twenty-six members at Bad Rock, built a church worth \$1,100 and paid for it at Elk Park, purchased a bell for Spring Creek and made other improvements, all amounting to \$150, received forty-one members and commenced a church at Lone Pine Tree.

James Opie dedicated a new church at Libby, purchased a house and fitted it for a parsonage, paid \$550 on debt and improvements.

Appointments for 1899--1900:

Jacob Mills, Presiding Elder.

Bonner's Ferry—To be supplied.

Columbia Falls—Supplied by H. S. Taft.

Flathead Circuit—To be supplied.

Kalispell—R. M. Craven.

Kalispell Circuit—Supplied by J. M. Eastland.

Troy and Libby—Supplied by J. H. Smith.

Five preachers to begin the year's work.

Early in the year Rev. H. S. Taft died suddenly, and George A. Wells of the Rock River Conference was secured to take Columbia Falls. Some improvements were made.

Brother Craven put in his usual year's work at Kalispell.

J. M. Eastland held revival meetings at every point on his circuit and built a church at Holt.

J. H. Smith became discouraged and removed to Spokane.

The following is taken from Presiding Elder Mills' report to the Conference of 1900:

#### FLATHEAD MISSION.

"Regarding the proposed Flathead Mission we would like a word. An enabling act was passed by the last General Confer-

ence, and we sincerely trust that all parties in interest may see their way clear to bring about the organization of the Flathead country into a Mission as soon as possible, for the following reasons among others:

"First—The Conference can not get the necessary missionary help to properly occupy the fields we are opening. These are golden days, and if rightly used, will yield a rich harvest to the church bye and bye.

"Second—if the Missionary Society will take charge of the proposed mission and man it aggressively, in a few years it will yield an hundred fold for the investment.

"Third—There are about 18,000 square miles in Flathead county, made up of mountains, valleys and plains. It is almost an empire itself. The resources are comprised of almost inexhaustible forests, vast coal beds, extensive mineral prospects, with great areas of the finest kind of agricultural lands. Unlike the eastern portion of the state, the precipitation is ample for making crops without artificial irrigation. The climate is mild. The thermometer seldom falling twelve degrees below zero. The market for products of the soil is at hand. The lumberman and the miner need the hay, oats, flour and vegetables in their business, while lumber is a cash article anywhere in Montana.

"The climate and soil are well adapted for agricultural purposes, and various kinds of fruit trees are being planted. A few years only will be required to show large returns from the industry. We know of no other portion of Montana where the resources are so vast, so varied in character while at the same time being so variable with less physical effort."

"Fourth—The country is settling up rapidly. Methodism is in the lead of any other church. She can do more for the Master than any other. So let us 'strike while the iron is hot.' "

Following this report, Rev. Mills made the motion that Flathead County be set apart as a Mission. This motion was carried by a vote of 32 ayes and 2 noes, and Brother Mills was directed to write to the editor of the Disciple, requesting that the name of the said Mission appear as the Kalispell Mission.

Bishop C. H. Fowler organized the Mission and appointed:

R. M. Craven—Superintendent.

Columbia Falls—G. A. Wells.

Libby and Troy—To be supplied.

Pine Grove—To be supplied.

Kalispell—R. M. Craven.

Kalispell Circuit—Supplied by S. H. Wells.

Seven hundred and eighty dollars missionary money was appropriated to the Mission.

The Mission met in its first annual gathering at Kalispell, July 25th, 1901. Rev. G. A. Wells, pastor; Bishop C. H. Fowler presiding; G. A. Wells, secretary.

Superintendent Craven made his first report.

In connection with the supervision of the Mission, Brother Craven was also pastor at Kalispell for two months. Then Rev. J. W. Morris, Ph. D., was called and continued for eight months, or until the death of Dr. Thomas Van Scy, president of the Montana Wesleyan University, then he was called to take charge of the University. Then G. A. Wells was removed from Columbia Falls to Kalispell and Rev. Snyder took charge of Columbia Falls. Rev. C. E. Cooens, a supernumerary of the St. Louis Conference, took charge of Bethel about the middle of the year.

Tobacco Plains, with no church or parsonage, a new charge, was served by A. C. Snow.

Rev. H. S. Wells, a young man of twenty-two, had charge of Pine Grove circuit, three appointments, two churches.

Libby and Troy was without a pastor until the last two months of the year, when the superintendent and assistant, "St. Mary," moved to Libby. During these two months the junior "pastoress" reduced a debt of \$150 to \$24.

Kalispell circuit with six appointments was served by Rev. P. C. Glendenning, a man sixty-two years of age. Extremes meet in this country.

Appointments for 1901-02:

Superintendent—R. M. Craven.

Kalispell—G. A. Wells.

Columbia Falls—S. Snyder.

Holt—H. L. Hastings.

Elk Park—To be supplied.

Pine Grove—E. I. Gilmore.

Tobacco Plains—A. C. Snow.

Libby and Troy—J. M. Eastland.

Bethel—C. E. Cooens.

The second meeting of the Kalispell Mission was held at Columbia Falls, July 24-27, 1902. R. M. Craven, pastor; Bishop S. M. Merrill presiding; G. A. Wells, secretary.

Advance had been made. Two churches were built, one at Tobacco Plains, one at Troy. The church at Elk Park seated and finished on the inside, ready for dedication. The debt at Libby paid. Barn completed and lumber purchased for a parsonage at Holt. Seating capacity at Kalispell doubled.

Three preachers unable to cope with the work, returned home, which necessitated changing some who stayed and placing new men; \$4,000 paid in building and improving.

Two thousand, six hundred and sixty-two dollars missionary money was appropriated for the ensuing year.

Appointments for 1902-03:

Superintendent—R. M. Craven.

Bethel—Sanford Snyder.

Columbia Falls and Elk Park—H. O. Perry.

Holt—A. C. Bull.

Kalispell—G. A. Wells.

Libby and Troy—J. M. Eastland.

Pine Grove—P. C. Glendenning.

Tobacco Plains—A. C. Snow.

The Third Annual meeting occurred at Kalispell, August 2nd, 1902. G. A. Wells, pastor; Bishop C. C. McCabe presiding; G. A. Wells, secretary.

During the year work crowned with success. Membership increased twenty-one per cent. Special meetings held from one to eight weeks all over the Mission. Pastoral support increased ten per cent over last year. Church property in good condition, nearly all out of debt. Improvements made on parsonages and churches.

No desertions this year. All the pastors present.

Two thousand and nine hundred dollars was appropriated for work the coming year by the Missionary Society.

Appointments for 1903-04:

Superintendent—R. M. Craven.

Bethel, Demersville, Somers—Supplied by A. C. Snow.

Columbia Falls—H. O. Perry.

Elk Park—Andrew Kershaw.

Holt—A. S. Bull.

Kalispell—G. A. Wells.

Libby, Troy, Jennings—Supplied by J. M. Eastland.

Pine Grove, Spring Creek, Batavia, Sedan—E. S. Fox.

Tobacco Plains—P. C. Glendenning.

Whitefish and Halfmoon—To be supplied.

The Fourth meeting was held at Columbia Falls, beginning August 18th, 1904. W. H. Shoaf, pastor; Bishop Joseph F. Berry presiding; W. H. Shoaf, secretary.

A year of trial, struggles, disappointments and yet a year of triumph. Membership increased over twenty per cent over last report. Three new parsonages built. One new church built and one purchased from the M. E. Church South. Improvements made. Two barns built and paid for. Two organs purchased for church use, and seven new Sunday schools organized.

The cause of the somewhat depreseed feeling at this meeting was the severe drought prevailing throughout the Mission. A crop failure means very much to people trying to get a foothold in a new country, and preachers are among the first to feel the pressure.

The missionary appropriation was increased to \$3,200, and the following apopintments were made for 1904-05:

Superintendent—R. M. Craven.

Columbia Falls and Whitefish—W. H. Shoaf.

Elk Park—F. H. Pemberton.

Holt—To be supplied.

Lakeview—Supplied by A. C. Snow.

Libby and Troy—W. T. Lavin.

Pine Grove—Supplied by J. M. Eastland.

Spring Creek—Supplied by P. C. Glendenning.

Tobacco Plains—Supplied by C. G. Blackbourn.

Marston—Supplied by Ernest Bean.

We have now come to the fifth meeting of the Kalispell Mission, which convened at Kalispell, August 23rd, 1905. F.

L. Buzzell, pastor; Bishop David H. Moore, president; W. H. Shoaf, secretary.

The Superintendent's report, in making a summary of the five years covering his administration, is certainly very encouraging, which we will notice further on.

The appointments for 1905-06 are:

Superintendent—C. E. Cline.

Columbia Falls Circuit—W. H. Shoaf.

Eureka Circuit—Supplied by C. G. Blackburn.

Holt Circuit—W. T. Lavin.

Kalispell—F. L. Buzzell.

Libby Circuit—Supplied by H. Roberts.

Somers Circuit—Supplied by A. C. Snow.

Spring Creek Circuit—Supplied by J. M. Eastland.

Whitefish Circuit—O. A. White.

Owing to the fact that the missionary appropriation was inadequate to properly support the preachers, the work has been somewhat consolidated. The year following the above appointments has been one of changes and reconstruction in the Mission.

Scarcely had Dr. Cline entered this important field as Superintendent when it was discovered that an immediate cessation from toil was necessary on his part because of an aggravated rupture, which in the active work was endangering his life. Under the direction of his physician and weighing the matter carefully and prayerfully, he resigned the office of Superintendent and returned to his home in Portland for rest and a quiet life. On March 15th Bishop Moore appointed O. A. White of Whitefish, Superintendent. The work of the superintendency to be carried on in connection with his pastorate at Whitefish.

In the meantime, F. L. Buzzell asked to be released from his work as pastor at Kalispell. His request was granted and H. N. Rounds of Columbia River Conference was appointed to this most important charge in the Mission, and filled the place with great acceptability to the end of the year. W. H. Shoaf of Columbia Falls returned to the Nebraska Conference. After a few weeks A. D. Welch of Upper Iowa Conference was ap-

pointed to this charge. During this period of change a reconstruction has been going on.

Two churches have been dedicated free of debt, a site has been secured for a third and work begun thereon. An advancement has been made in every direction. The next Annual session was held at Whitefish, August 7-9, 1906; Bishop Earl Cranston presiding.

The following are the appointments for 1906-07:

Superintendent—O. A. White.

Columbia Falls—A. D. Welch.

Elk Park Circuit—H. E. Stetson.

Eureka Circuit—To be supplied.

Holt Circuit—To be supplied.

Kalispell—F. L. Buzzell.

Libby and Troy—Supplied by Humphrey Roberts.

Pine Grove Circuit—Supplied by A. C. Snow.

Somers Circuit—Seymour Williams.

Spring Creek Circuit—Supplied by J. M. Eastland.

Whitefish—O. A. White.

After the adjournment of the annual session, the circuits in the list of appointments left to be supplied were immediately filled with transfers. At the end of the year the Mission had a working force of seven elders and two local preachers. J. A. Hill, Wisconsin Conference; H. E. Stetson, of East Maine; T. J. Hazleton, of Columbia River and Seymour Williams, probationers, Illinois Conference, were transferred into the Mission at the beginning of the Conference year. During the year much progress has been made. The erection of a new church almost completed, \$2,000 improvement on church and parsonage property, a net gain in membership of fifty-seven. The largest increase in disciplinary collections in the history of the Mission and the development of new work constitute some of the results of the year's work. Two district meetings have been held during the year. A growing interest is felt by the brethren in a change from the state of a Mission to that of a Conference. This interest culminates at the end of the year in the organization of the North Montana Conference out of the North Montana Mission and the Kalispell Mission.

The Superintendent, looking toward consolidation, had la-

bored hard to equip the Mission with Conference men, and succeeded in more than doubling the voting power.

When the question of uniting with the North Montana Mission was put, the vote was unanimously in favor, and so ended the seventh and last annual meeting of the Kalispell Mission, at Columbia Falls, August 14, 1907. Bishop David H. Moore, president; A. D. Welch, secretary.

Our history of this Mission has necessarily been brief for lack of sufficient data.

A sketch of the lives of some of these missionaries is given in the history of North Montana Mission.

We find that since the organization, in 1900, twenty-eight different men have been employed.

Let us see if Presiding Elder Mills' prophecy has been fulfilled, when insisting that this section of the State be placed under the direct care of the Missionary Society and predicting a growth in a few years of an hundred fold on all lines.

In 1900 Flathead county reported thirty-six probationers and 194 full members; eight Sunday schools, forty-nine officers and teachers, 382 scholars; churches valued at \$10,200, and parsonages at \$2,000; \$154 was raised for benevolences, and \$1,864 for ministerial support.

The Mission statistics for 1907 show fifty-six probationers, 528 members, sixteen Sunday schools 100 teachers and officers, 743 scholars. Churches valued at \$23,100, parsonages at \$7,400, benevolences \$677, ministerial support \$4,807.

The above named prophet does not deserve stoning. Superintendent Craven makes this summary at the close of his administration:

"Our Mission is five years old. We began with one Conference member, one local preacher and one supernumerary; \$720 missionary money, four churches completed, but one of these out of debt. We report today thirteen churches, all free from debt but one, all well located. Whitefish has just completed the second best church in the Mission.

The Board of Church Extension has assisted in building all these churches; the Missionary Society in supporting the preachers. It becomes apparent at once that without these

two societies there would be no churches and no preachers in these new fields.

In the beginning we had three parsonages, two of them mortgaged for all they were worth. Now we have nine, with only one in debt. It is true that two of them are not large, but they will hold one preacher at a time. The churches and nearly all of the parsonages are insured. Four of the churches have well-kept cemeteries, of two-acre lots in connection with them. The revenue from these cemeteries is to be used in keeping the church property in repair. All the churches are in good condition.

## CHAPTER XXII.

### MONTANA WESLEYAN UNIVERSITY.

The great aim of Methodism has always been "the enthroning of Christ in the life of man." By this we do not mean one-sidedness, but enthronement in the whole nature. To this end we have more and more felt the need of special emphasis being placed on His enthronement in the intellectual life of our youth. Realizing the great need of such emphasis a board of trustees was formed in 1888 and in 1889 Montana Wesleyan University opened its doors to place the Christian stamp upon higher education.

Its first president and agent, Rev. R. E. Smith, at the end of its first year was succeeded by Dr. F. P. Tower, who held the position for five years. Then came the joint administration of Professor J. C. Templeton and Mrs. M. S. Cummins, who had charge for four years, after which Dr. Thomas Van Scy was president two years. In the third year of a most successful administration, Dr. Van Scy was stricken with pneumonia and died, and Rev. George D. King, of the Montana Conference, finished the year's work in a most creditable way. The next year Dr. J. W. Morris presided, and at the end of the first year Charles W. Tenney, the present incumbent, who had been teaching civics and economics in the school, was elected. Last year, after having served five years, President Tenney asked for a leave of absence to continue his study in constitutional law in Washington, D. C., and Chancelor R. P. Smith, who had already done much for the school, consented to accept the position during his absence. After the year of leave, President Tenney again took charge. The enrollment for the past year, counting none twice, has been 148, about two-thirds that of the State University. The high standard of Christian education already spoken of is certainly being upheld by President Tenney, whose heart and soul are in the work.

The Board of Trustees have secured a new campus, a most beautiful location adjoining the state capitol grounds. Here in the near future will be erected new buildings, the home of the Greater Montana Wesleyan University.

The following are the officers of the Board of Trustees:

President—Edward Laird Mills.

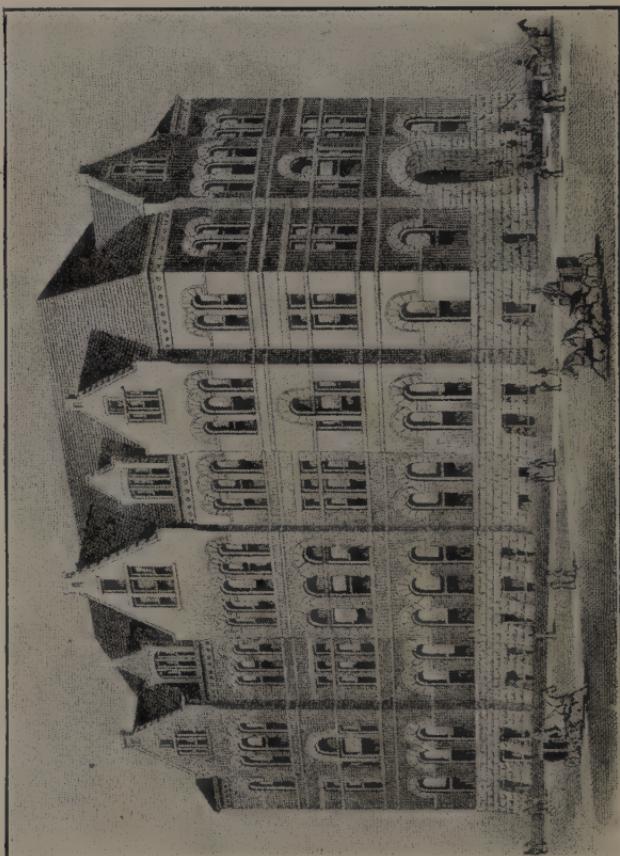
Vice President—W. W. Van Orsdel.

Secretary—L. K. MacNeill.

Treasurer—J. A. Doughty.

Counsel—Walter D. Tipton.

MONTANA DEACONESS PREPARATORY SCHOOL



## CHAPTER XXIII.

### THE MONTANA DEACONESS PREPARATORY SCHOOL.

While we believed long ago in placing the Christian stamp upon higher education, as the years have passed by in this great pioneer field, with its many isolated homes, we have come to feel that we need to lay our foundations deeper. We believe we have taken a great step in this direction in the founding of the New Montana Deaconess Preparatory School. As the University has stood and still stands for Christian scholarship in the higher grades, so this school holds for the same high standard in the elementary and grammar grades.

The school was formally opened on October 14, 1909, with



LOUISE STORK, Superintendent

Rev. Edward Laird Mills presiding, at which time Governor Norris, one of the trustees, delivered an able address; following him, Dr. Sloan, one of the Presbyterian pastors-at-large, spoke enthusiastically of the school and its purpose. It has

for its superintendent Miss Louise Stork, a lady of exceptional ability, and whose heart is in the work. This is also true of the deaconesses who are associated with her. Along with its ample corps of teachers and managers the location at University Place, three miles from the city limits of Helena, its fourteen-acre campus, and its free country air and pleasant apartments, make it an ideal home for boys and girls.

The especial aim of the school is to provide a home and training for children of the grammar grades under 14 years of age. On account of the sparsely settled condition of the country many homes are far from any public school, and parents are forced to send their children away from home to secure an education. Also, when a father or mother is left with children of school age they are often at a loss to know where to place them that they may be properly trained. Then there are orphan boys and girls whose guardians desire a home for them. While the school is not an orphanage, its aim is to be helpful to those who are confronting such problems. It is not only a school, but a home, for next to a child's own mother no person on earth can so well take her place as these Christian deaconesses, who are giving their lives to the Master's service in this way.

Any one desiring to communicate with the school, address Superintendent, University Place, Helena, Mont.

The officers of the Board of Trustees are:

President—J. Henry Longmaid.

First Vice President—Edward Laird Mills.

Second Vice President—W. W. Van Orsdel.

Secretary and Treasurer—L. K. MacNeill.

## CHAPTER XXIV.

### THE MONTANA DEACONESS HOSPITAL.

Hospital work is a field but recently entered by the Methodist church, and the object is not to enter fields already occupied, but because there is room and demand for such work.

Christ first healed the body and then the soul. Great good is often accomplished while the sick are being cared for by trained and godly women by quietly speaking a word of cheer and comfort; many a one has been encouraged to lead a new and better life by these timely suggestions.

The first action toward founding a hospital was taken at the Mission meeting held in Sand Coulee, 1896, in the following resolution, offered by Rev. F. A. Riggan:

"Resolved, That the Superintendent of the Mission, the pastor at Sand Coulee and one other be appointed a committee on Deaconess and Hospital work, with power to act."

The "one other" appears to have been Rev. O. W. Mintzer pastor of First Church, Great Falls, for during the year he induced two deaconesses to come to Great Falls on a prospecting tour.

We quote from Superintendent Van Osdell's report of 1897:

"We believe that the steps of Sisters Deutsche and Sill of the Deaconess Society have been directed by the Lord. Already they have made their presence felt by their consecrated lives. We feel to heartily co-operate with them in their efforts to establish and maintain a hospital."

The committee on Deaconess and Hospital Work this year consisted of the Superintendent of the Mission and the pastors at Great Falls, West Great Falls, Sand Coulee and Belt.

The following year, 1898, Superintendent Riggan says this in his report:

"Our Deaconess Work—During the year we have erected our Protestant Hospital, and our Deaconesses under Miss Eichold's efficient leadership are developing a glorious work. This promises to become a gracious avenue for applied Chris-

tianity. It is difficult to tell where it will lead in its ultimate outcome. I predict a wonderful career, and hundreds of the suffering of earth will rise to call them blessed.

#### REPORT ON THE PROTESTANT HOSPITAL.

In pursuance to instruction by resolution of the Mission at its annual meeting in 1897, the persons authorized met and incorporated under the name of "Protestant Hospital," and elected F. A. Riggin, president; Sprague Davis, vice president, and N. A. Chamberlain, secretary and treasurer.

A building with modern equipments was erected on a commanding site, which, when completed and furnished, is worth \$10,000, and was opened formally June 16th, 1898. June 30th patients were received, and during the month of July seventeen were treated and the patronage is increasing. About twenty-five may be accommodated at once.

Mr. L. H. Hamilton, whose heart is in the hospital work, has voluntarily fostered the enterprise by a loan of \$3,500 for an indefinite time, and \$1,500 to be paid when called for.

We recommend the passage of the following:

"1. That we are grateful to the Deaconesses now in charge of the hospital for their ministrations to the sick and their fidelity to their high calling.

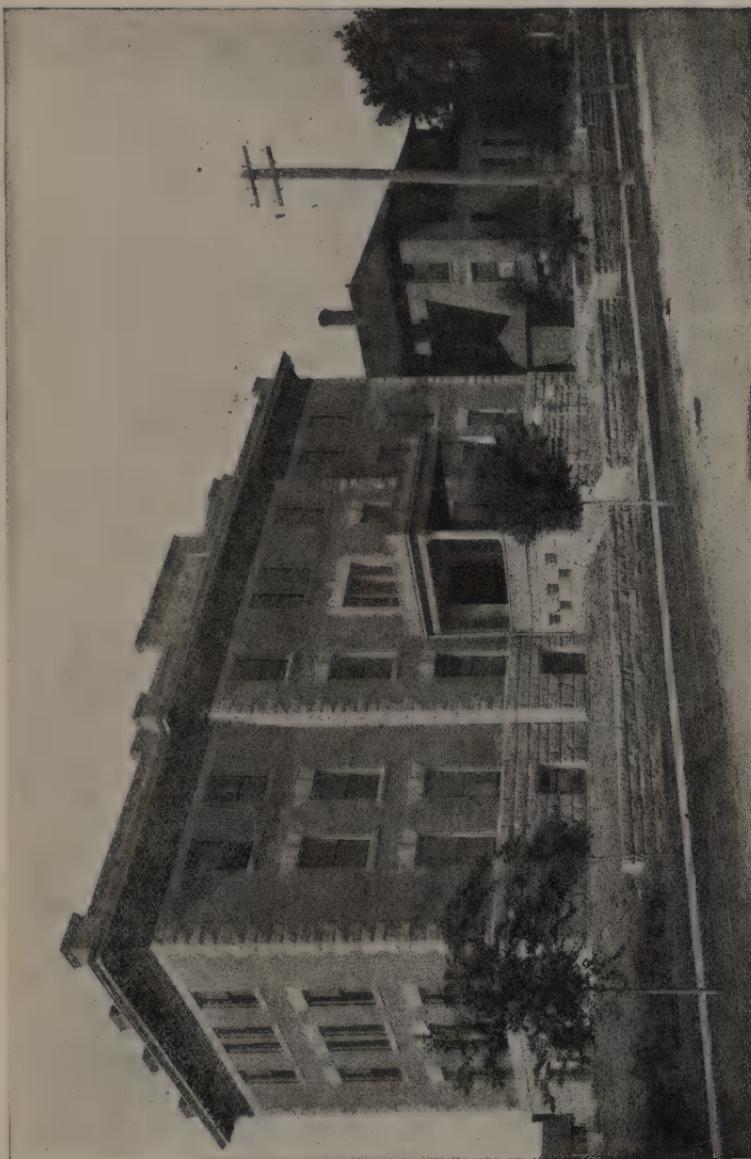
"2. That we tender our gratitude to Mr. Hamilton for his financial and personal support so cheerfully given, and pledge him our unanimous support and earnest co-operation until our obligations to him are met. We will present the cause from our pulpits and among our people, and welcome the Deaconesses to our charges and homes.

"3. That the Superintendent of the North Montana Mission, the pastor of the First M. E. Church and L. H. Hamilton, Great Falls, be elected trustees for the ensuing year.

(Signed by Committee.)

F. A. RIGGIN,  
N. A. CHAMBERLAIN,  
C. E. CUNNINGHAM,  
SPRAGUE DAVIS,  
R. A. ARMSTRONG.

MONTANA DEACONESS HOSPITAL



The same Board of Trustees were elected in 1899 and similar resolutions were passed.

Miss Eicholds of the Lutheran Church and Miss Peoples were the deaconesses at the beginning of the year, later Mrs. Anna A. Walker was matron a few months. After the operating room had been equipped, Mary C. King became deaconess in charge, assisted by the Misses White, Tate and Carlson. About \$4,000 were received this year from patients. This sum would have met current expenses, but many things were needed for successful hospital work, and at the end of the year the indebtedness was somewhat increased.

In 1900 Bishop Fowler nominated the following trustees for the ensuing year, which was confirmed by the Mission:

L. H. Hamilton, W. W. Van Orsdel, J. H. Little, W. G. Conrad, J. T. Andrus, Herbert Strain, J. B. Miller.

During the year Bishop Joyce had visited the hospital, as had also Dr. Lucy Ryder Meyer. Miss Anna White had been made Superintendent, and her corps of deaconesses consisted of the Misses Foote, Wilson, Betan and Morse.

One hundred and forty patients had been cared for during the year. Receipts from all sources amounted to \$5,612; expenses, \$4,928, leaving a balance of \$634.

The same Board of Trustees were elected in 1901 except Herbert Strain and J. B. Miller, whose substitutes were W. J. Edgar and F. L. Buzzell.

Miss White was Superintendent again this year, and Miss Hayward field secretary. We have no financial statement this year, but a fair percentage of the people, regardless of nationality or belief, patronized the hospital and aided liberally.

Through a combination of circumstances it became necessary to close the hospital a part of this year, but in July, 1902, it was re-opened under the superintendency of Miss E. Augusta Ariss, with Miss Elizabeth A. Moler field agent.

Eleven trustees were elected in 1902, viz.: L. H. Hamilton, W. G. Conrad, John A. Collins, Frederick Kendall, J. H. Little, F. L. Buzzell, C. H. Austin, W. W. Van Orsdel, J. T. Andrus, H. C. Ewing and J. R. Smith.

New life was instilled into the work, and the report of 1903 showed that no mistake had been made in the selection of

Miss Ariss for Superintendent and Miss Moler for Field Secretary.

The confidence of the Great Falls physicians had been gained, a training school established, 245 patients admitted, and only sixteen deaths, less than seven per cent. Gross earnings amounted to \$6,888. Expenses all met and the debt reduced more than \$1,000.

A. T. Elliot and Sam Stephenson, new men, were placed on the Board of Trustees in 1903.

Miss Ariss was continued Superintendent and Miss Moler kept in the field; 278 patients were treated and only ten deaths, less than four per cent. Receipts from all sources, \$6,080, and all the debt provided for except \$1,000. Miss Moler was earnestly solicited to remain in the field until this last amount was raised, which she did, and on January 2nd, 1905, the cancelled bond, amounting to \$9,000, was cremated amidst great rejoicing. The same evening Miss Fritchie and Miss Kent were graduated as trained nurses from the newly established school.

In 1904 Rev. Charles D. Crouch became a trustee. No change in the board, but in 1905 the entire board of the preceding year was re-elected.

In 1899 Bishop Joyce apointed the following six men and three women as a Board of Control for deaconesses:

N. A. Chamberlain, J. E. Williams, R. A. Armstrong, C. E. Cunningham, J. H. Little, F. L. Buzzell; Mesdames Ida M. Preston, Hattie E. Russell and Althea Ayres.

The next year W. T. Euster, George Logan, Joel Vigus and S. J. Hocking were appointed, vice N. A. Chamberlain, J. E. Williams, C. E. Cunningham and J. H. Little.

In 1901 Bertha Euster was appointed, vice Ida M. Preston.

In 1902 J. R. Smith, Allan Rodger and Winifred Smith were appointed instead of W. T. Euster, R. A. Armstrong and Bertha Euster.

In 1903 F. P. Leckliter instead of Joel Vigus.

In 1904 G. A. Wells, F. A. Armstrong, C. D. Crouch, P. W. Haynes and J. H. Little in place of F. L. Buzzell, J. R. Smith, Allan Rodger, S. J. Hocking and F. P. Leckliter.

In 1905 F. A. Riggin was added. In 1906 R. M. Craven and Mrs. C. D. Crouch became members, and in 1907 J. A. Hill was added.



MISS E. AUGUSTA ARISS  
Superintendent Montana Deaconess Hospital

Under the readjustment of Deaconess work by the General Conference of 1908, the term "Board of Control" became obsolete and "Conference Deaconess Board" substituted. This Board now consists of John A. Martin, president; F. A. Riggan, secretary; George Logan, F. A. Armstrong, J. A. Hill, J. H. Little, Althea Ayers, Hattie Russell, Beula Crouch.

The popularity and efficiency of the hospital had grown to such an extent it was found necessary to enlarge the capacity. Extra valuable lots had been secured during the superintendency of Miss White with this object in view. The institution had been freed from debt and a snug little sum had accumulated in the treasury. The trustees decided to build. Miss Louise Stork, a new field agent, came and took up the work of raising the needed amount.

In 1906 the work moved along with great rapidity, the hospital was crowded with patients, more nurses were added to the staff, several of whom served on special cases throughout the State, thereby raising the standard of Deaconess Hospital work wherever they went. Three hundred and ninety-three patients were cared for, only nine deaths resulting. The expenditures amounted to \$6,795, while the receipts were \$7,908, showing a balance of over \$1,000. Many splendid donations were sent in, and the Hospital work grew in popularity. A Ladies' Sewing Guild was organized, whose efforts in keeping up the linen supply added much to the work. The Superintendent visited many large hospitals in New York, Toronto, Chicago and St. Paul, obtaining information and ideas for the larger hospital which was soon to be built. Jennie Alice Sergeant was appointed head nurse, having graduated from the Training School for nurses.

The year 1907 marks the beginning of the work on the new hospital. Through the efforts of Miss Stork and others, the building fund was considerably increased and through the will of Peter Larson of Helena \$5,000 was added to it. Through the generosity of a devout Methodist lady the building fund has been increased by \$10,000. At the meeting of the Board of Trustees in January it was finally decided to commence to build. Architect Mowry was engaged and submitted splendid plans in the early spring, which were accepted, and at the

Board meeting in July the contract was awarded to Lease & Richards. Actual work was begun in August, at the meeting of the North Montana Conference, in the presence of Bishop Moore, Lucy Rider Meyer, Superintendent Van Orsdel and many others, amidst prayers and songs and much rejoicing, the ground was broken for the Larger Montana Deaconess Hospital.

At the Annual Conference held at Kalispell in August, 1908, E. A. Riggin offered a resolution, which was carried, that the Trustees of the Protestant Hospital at Great Falls take the necessary steps to change the corporate name to Montana Deaconess Hospital. The resolution having been accepted by the Conference it was properly signed by the Bishop and Secretary.

District Superintendent Van Orsdel's report at this Conference contains the following paragraph:

#### "MONTANA DEACONESS HOSPITAL.

"This Good Samaritan institution continues, we believe, to grow in favor with God and the people, and is seeking to imitate the example of Jesus as He went about among the people doing them good spiritually and physically. The Superintendent, Miss E. Augusta Ariss, continues to show her ability by her judicious and wise management. She is ably assisted by a most worthy corps of nurses. The new hospital has been completed as a cost of \$63,000. It is partly furnished, and part of it is occupied. Miss Louise Stork, field secretary, has gone far and wide to the cities, villages, mining camps and rural districts, in soliciting funds. She has been ably assisted by the Misses Hannah Paulson, Lottie Augusta Dee and Lena Edith Long. The people have treated these ladies courteously and have responded liberally. We find, however, that to furnish the hospital and complete it in its entirety we need \$25,000. Let us not be faint hearted, but all very courageous, for we believe this work is of God, and that He and the people will stand by it. August 18th is the day set for the formal opening and dedication. A good program has been arranged, in which Bishop Lewis, Governor Norris, Senator Dixon, Congressman Pray and others have consented to be present and take part.

This will be a very important occasion, for this institution means much to all the people."

At this same Conference the following reports were adopted:

#### "REPORT OF MONTANA DEACONESS HOSPITAL.

"When we consider the great work which is being done throughout the church by the Deaconesses, we wonder why this order was not organized years before.

"Although it is one of the latest institutions of our church it is doing a work which is promoting the cause of the Master in a way which is demonstrating practical Christianity to the world, and is a mighty force for the uplifting of His Kingdom.

"We should be very appreciative of the consecrated services of these noble women, who are giving their lives to this work. We are thankful that so many are coming to our state and are following the footsteps of the Master by assisting the poor, the distressed and the sick, healing their bodies and souls.

"We point with a great deal of satisfaction and pride to the work of the hospital in the past under the able management of Miss E. Augusta Ariss, and now as she enters upon the larger work in the new building, about to be dedicated, we have no fear but that the same consecrated, efficient management will result in a work of a greater blessing.

"We are glad that the interests of the hospital are so dear to the ministry and laity of our church for the help given in the past, and trust that each minister will endeavor to raise the full amount apportioned of 8 per cent of pastor's salary to his charge for this institution.

CHARLES D. CROUCH,  
GEORGE LOGAN,  
J. H. LITTLE.

#### BOARD OF DEACONESS CONTROL.

The Board met at 8:30 a. m., August 14th, and renewed the licenses of the following Deaconesses.

E. Augusta Ariss, Jane Alice Sergeant, Lottie A. Dee, Violet M. Leach, Lena Edith Long, Ella Mae Harris, Anna M. Eitelgoerge, Mary M. Wicklund, Naomi Anderson, Permelia Clarke, Emma M. Moberg, Louise Stork, Clara V. Anderson,

Pluma C. Scott, Dollie E. LaDuke and Hannah Paulson. Also recommended, on proper credentials from the quarterly conference of First Church, Great Falls, the licensing and consecration of Permelia Clarke.

We also examined the charters, deeds and other conveyances of the property at Great Falls of the Montana Deaconess Hospital, and find them to be in accordance with the laws, usages and forms prescribed by the laws of the state of Montana.

We recommend that Miss Louise Stork be granted a leave of absence for one year.

CHARLES D. CROUCH, President.  
F. A. RIGGIN, Secretary.

#### TRUSTEES' REPORT OF MONTANA DEACONESS HOSPITAL.

"This year has been a year of great activity and progress in our hospital work.

"A year ago ground was broken adjoining the old hospital, and it affords us great pleasure to report that the building is ready for dedication.

"We appreciate and thank Miss E. Augusta Ariss for her wise and efficient management as superintendent. Miss Louise Stork and her assistants for their untiring efforts in procuring the funds; the nurses for their faithfulness to duty, and the physicians for their thoroughness in their work. All these have combined to make this institution reach a higher point of efficiency and service than ever before in its history.

"To Brother and Mrs. Jacob Mills of Helena, the thanks of this board are again extended for their generous gift of \$10,000, which came at a time when it looked like we might have to stop work on the building until the financial depression of last fall had passed, but their gift lifted the burden and made the completion of the building this year a possibility.

"The total cost of the building, including the furnishings, is \$64,358. To free the building of all indebtedness the sum of \$25,000 must be raised. The greater part of this we expect to raise at the dedication on August 18th, the balance we hope will come, as much of the money has come in the past, from

collections from the various churches throughout the state.

"The outlook for the success of the institution was never better, situated as it is in the second largest city of the state, it is sure of a large patronage, and this, together with the high standing of efficiency it has gained among all classes in past years, gives assurance of its future success.

"The titles to the property have all been examined and found correct, and the buildings are insured for \$21,000 in reliable companies.

W. G. CONRAD,  
W. W. VAN ORSDEL,  
SAM STEPHENSON,  
JOHN A. COLLINS,  
A. T. ELLIOT,  
W. H. ALBRIGHT,  
CHARLES D. CROUCH,  
L. H. HAMILTON,  
J. H. LITTLE,  
C. H. AUSTIN.

Great Falls Daily Tribune, August 16:

Plan Dedication Exercises; Prominent Speakers Will Be Heard at Formal Opening of Deaconess Hospital on Tuesday Next.

"The dedication of the new Deaconess hospital takes place on next Tuesday. This is an important event in the upbuilding of Great Falls. The exercises are sure to be most interesting. The Governor of Montana, Senator Dixon and Congressman Pray will make the day notable by their presence and their addresses alone will insure a very large attendance. Bishop Wilson S. Lewis will come from the Methodist Conference, now in session at Kalispell. Word has been received that Rev. Daniel L. Rader, editor of the Pacific Christian Advocate, will be here to assist in the exercises. Not often has Great Falls been able to hear so many able speakers for a single event.

"Following is the program for the day:

"Afternoon exercises to be held at Deaconess hospital from 2 o'clock to 5 o'clock, Tuesday, August 18, 1908. Reception from 2 o'clock to 3 o'clock. Light refreshments served to all visitors.

"Invocation—Rev. W. W. Van Orsdel.

"Address of Welcome—Mayor H. H. Ewing.

"Music.

"Address—Bishop W. S. Lewis.

"Music.

"Address—Congressman Charles N. Pray.

"Delivery of Diplomas to Graduating Nurses—Hon. W. G. Conrad.

"Dedication Ceremonies—Bishop Wilson S. Lewis.

"Evening exercises to be held at Grand opera house, at 8 o'clock, Tuesday, August 18, 1908:

"Music—Black Eagle Band.

"Invocation—Bishop Wilson S. Lewis.

"Address—Governor Edwin G. Norris.

"Music—Black Eagle Band.

"Address—Senator Joseph M. Dixon.

"Music—Black Eagle Band.

"Address—Bishop John W. Hamilton."

The work accomplished at the Montana Deaconess hospital during the year that is past has been a gratification to all who are interested in this great charity, says the superintendent in her annual report.

The hospital has been crowded throughout the year. Five hundred patients have been cared for. Out of this number there were thirty-two deaths. Twelve of these died within forty-eight hours after the patient entered the hospital. And of the remaining twenty, four died of heart failure, making sixteen actual deaths, or three per cent of total number cared for.

Forty births occurred during the year; 192 operations were performed.

The report of the treasurer for the fiscal year ending July 1, 1908, shows receipts of \$46,572, and disbursements of \$46,-352, leaving a balance on hand of \$220.

As an evidence that the hospital is found of benefit by people of all faiths and creeds, it is interesting to note that the 497 patients who were admitted to the hospital during the fiscal year were classified as follows:

Methodist, 73; Methodist, South, 1; Methodist, Swedish, 2; Baptist, 12; Baptist Swedish, 1; Presbyterian, 47; United Presbyterian, 1; Congregational, 5; Episcopalian, 19; Lutheran 4; Lutheran Swedish, 46; Lutheran German, 14; United Brethren, 1; Unitarian, 1; Quaker, 1; Salvation Army, 1; Christian, 5; Finish, 4; Danish, 4; Mohammedan, 2; Jewish, 2; Catholic, 42; Mormon, 3; no church, 206.

The new hospital, for which the ground was broken with appropriate exercises last August, has been completed and was occupied in June. We now have a building as complete in every appointment for the care of the sick and wounded as any institution of its kind in the west. It contains three floors and a basement; eight bath rooms, as well as a shower bath and a sitz bath. The call system by lights instead of bells is one of the greatest luxuries of the new hospital. Not a bell is heard throughout the building by day or night. There are three operating rooms. The main one on the third floor of the new building is well equipped for surgical work of every nature. Of easy access to this room is a fine X-ray machine. The electrical elevator is a means of easy communication to all floors, and the telephone system connects all parts of the building. Ice water, coming from the large refrigerator in the basement, is to be found at the drinking fountains on each floor. With other conveniences, such as diet kitchens, sun porches and excellent ventilation, we feel we have an institution of which the people of Montana are justly proud.

The following from the Christian Advocate of Chicago will interest those who have the welfare of the hospital at heart:

"A few months ago a telephonic message came to this office from one of the most exclusive clubs of this city. The gentleman, a stranger to us, represented to us that his son was sick and in trouble in a hospital at Great Falls, Mont. The father desired to know the name of some trustworthy person there. He had first called up the Young Men's Christian Association, where he had been advised to find out the

name of the Methodist preacher there. We were able to tell him that among the 18,000 people of Great Falls there was no man who could do more to help a brother in distress than the Rev. W. W. Van Orsdel, then superintendent of the North Montana Mission, and if he was out on one of his thousand-mile circuits, there was a little Methodist hospital there, in the hands of a devoted company of deaconesses. What came of it we never heard. It would be pleasing to know that under the skillful nursing of those deaconesses the boy was brought safely through the typhoid, and that the grateful parent was among those who are helping to pay for the hospital pavilion now nearing completion."

From the Great Falls Daily Tribune, August 19, 1908:

#### "THE NEW HOSPITAL IS NOW DEDICATED.

"With impressive ceremonies the new Deaconess Hospital is dedicated. At a meeting in the opera house last Night \$6,208 is contributed toward wiping out the debt of \$25,000. Speech by Governor Edwin Norris brings out applause. Bishop Lewis captivates his audience and makes an eloquent plea for cash.

"Yesterday was consummated the most notable event in the history of the Montana Deaconess hospital of this city. It was the day set apart for the dedication of the new and elegant building that has just been brought to completion at a cost of \$65,000, and which is the pride of the Methodists, as well as thousands of friends in Great Falls and over the state, who have watched with pride the splendid efforts in behalf of a state institution up to this time when it begins to have a home of beautiful appearance and fine equipment.

"Bishop Wilson S. Lewis came from the Methodist Conference at Kalispell, accompanied by a score of Methodist workers, and they were present yesterday filled with enthusiasm gained at the annual church meeting. In the forenoon there was a formal meeting at 10 o'clock in the office of Sam Stephenson, where a number of business and professional men met Bishop Lewis and in part arranged for the routine of the day. By way, also, of auspiciously opening the occasion half a hundred, and perhaps more, friends of the hospital were in-

vited to a luncheon at the Model cafe at 12:30. This pleasant gathering was addressed briefly by Rev. W. W. Van Orsdel and by Bishop Lewis, who took occasion to compliment the city upon its beautiful streets and progressive spirit. He paid tribute to those who have placed here so important an institution as the Deaconess hospital, and urged that the people of Great Falls should share their prosperity with those who are endeavoring to promote its welfare. His remarks were thoroughly enjoyed by the guests, and approval was shown by prompt, frequent applause. The luncheon lasted until nearly 2 o'clock in the afternoon.

Following his remarks, Mr. Van Orsdel introduced Mayor Ewing, but the latter excused himself on the ground that when there was so good a speaker as Bishop Lewis present he knew the people of Great Falls would rather listen to him than to one whom they had heard so often as himself. Bishop Lewis, when introduced, complimented Great Falls on its appearance of prosperity and predicted great things for the city in the future. He congratulated the city on the possession of such an admirable institution as the Deaconess hospital, pointed out the benefits that would come from it and urged those present to do all in their power for its present and future success.

"The reception at the hospital commenced at 2 o'clock, when the doors were thrown open to friends and visitors. The building had been beautifully decorated throughout, many of the ladies of the city having materially helped the hospital people by providing flowers and helping to arrange them. During the afternoon hundreds thronged the building, and as the visitors arrived they were welcomed by a committee of 25 ladies of the city who received and directed them about the building.

#### "AT THE HOSPITAL.

"The exercises of the afternoon commenced shortly after 3 o'clock, taking place on the second floor, which was thrown open for the occasion. Herbert Strain presided over the meeting, which was opened by a prayer from Rev. Van Orsdel. Mayor Ewing welcomed the Bishop and other visitors to the city heartily and complimented the good work of the builders

of the hospital. Bishop Lewis responded, delivering an exceedingly interesting address upon the purport of the occasion and the usefulness of the hospital to the community and Northern Montana in general.

"It was expected that Congressman Pray would deliver the principal address of the afternoon, but he was unavoidably prevented from coming to the city owing to the illness of his wife. In place of it an address was delivered by Dr. A. G. Kynett of Philadelphia, assistant secretary of the Board of Church Extension. He spoke interestingly of the occasion, and was listened to with close attention.

"Following this came the graduation exercises of the Deaconess hospital training school for nurses. Two graduates, Miss Edith Long of Iowa and Miss Alice Harris of Illinois, who had completed the three years' course and composed the third graduation class. The diplomas were delivered by Bishop Lewis. This was followed by the dedication ceremonies conducted by the Bishop. Music was rendered during the program by Miss Nell Krebs of St. Paul and by Miss Sorrick of this city.

"Among the out-of-town church workers who are here to attend and participate in the dedication exercises are Bishop W. S. Lewis of Foo Chow, China; Dr. A. G. Kynett of the Board of Home Missions and Church Extension; Prof. C. W. Tenney, president of the Montana Wesleyan University of Helena; Revs. J. A. Martin of Lewistown; J. H. Little of Cascade, P. W. Haynes of Fort Benton, Charles E. Haynes of Malta, W. A. Morgan of Belt, E. L. White of Glasgow, F. A. Riggan of Browning, John Chirquin of New Chicago, G. E. Hutt of Dupuyer, George Logan of Choteau, W. T. Lavin of Stockett, Alonzo Coslet of Beaver Creek, O. F. Krieger of Garneill, A. W. Hammer of Utica, C. N. Hurst of Roundup and several others.

#### "IN THE EVENING.

"The climax of the dedication services in connection with the opening of the splendid new Deaconess hospital came at the opera house meeting last night when an effort was made to wipe out the debt of \$25,000 which still rests on the hospital.

"On the platform sat Brother Van Orsdel, A. C. Gormley, Governor Edwin Norris, Sam Stephenson, Bishop W. S. Lewis and Rev. F. A. Riggin, and back of them were seated the deaconesses and women of the hospital staff. In the rear was the band, which played a selection as the distinguished guests took their seats and faced the audience which filled the opera house to its full capacity.

"Sam Stephenson acted as chairman of the meeting and called Rev. F. A. Riggin to open with prayer, which the audience listened to standing.

"Mr. Stephenson then said that owing to a pressing business call that demanded his presence in the east, the president of the trustees of the hospital was not present this evening, and it therefore devolved on him to act in his place. Among the distinguished visitors present was the governor of the state, who needed no introduction at his hands before a Great Falls audience. They had known him as plain Ed. Norris, as State Senator Norris, as Lieutenant Governor Norris, and now they knew him as Governor Norris, and in every position he had occupied he did honor to the state. In calling on him to address the audience he wished to assure him that they had appreciated the honor he had done them by coming from the capital on this occasion to be with them and to add that while the audience before him was composed of differing creeds and differing politics, they were as one in the appreciation, love and respect they bore toward their present chief executive.

"Governor Norris was received with prolonged applause as he arose to address the audience. He said in part: 'I am profoundly grateful for the generous words and generous welcome extended to me this evening by this splendid gathering of Great Falls citizens, but I wish to say most emphatically that the honor is mine in receiving an invitation to be with you on an occasion of this kind. When I received Brother Van Orsdel's invitation I wrote him at once that nothing but the most urgent official business unexpectedly intervening could prevent my presence among you on this occasion. Why, it is well worth any man's time and trouble coming from Helena to Great Falls just to meet Brother Van Orsdel's kindly

smile and grasp him by the hand. I have known him for over twenty years, and I know that if ever there was a sincere, godly, honest man who walked in the footsteps of the Great Nazarene, Brother Van is such a man, and I know of no more beautiful character among my personal acquaintanceship. This is an important occasion. I am impressed with the fact, as I look about your city with its beautiful parks, and streets, and homes and learn of your institutions of charity and culture, and your great hospitals, that the people of Great Falls, with their splendid record of achievement and still more splendid outlook in material prosperity in the future, are not solely concerned with chasing the almighty dollar. I am also impressed with the number of women and those uniformed ladies who sit behind us on the stage. How much we owe to them! When pain and suffering come to us, they are always present to bind up our wounds, to smooth away the wrinkles of care, and to comfort us in the tragedies of life. It is said that this is a commercial age, and it is. It is an age of great material growth and development, and one in which great sums of money are made rapidly, but as I note the splendid work done by this hospital you are building here and other hospitals that dot our entire land, I am compelled to believe that hand in hand with our material development is growing up a broader spirit of charity and brotherhood among men. I have no patience with the theory that the world is growing worse. I believe it is growing better, and the hospitals go hand in hand with the churches. I believe that both are the house of God, and I make the comparison reverently, with no intent to detract aught from the church, but to raise the other up to its high level. I have the highest respect and admiration for the churches, but I have also the highest respect and admiration, nay even reverence, for those white-capped women, at whose gentle touch and presence even pain seems to flee and leave the body. He who helps them in their work has done a splendid thing. Gentlemen, I thank you.'

"The national hymn was then sung, Rev. F. A. Riggin leading the audience.

"Mr Stephenson explained that they had expected to have Hon. Charles N. Pray, congressman of this state, to be with

them, but at the last moment was detained on account of the sickness of his wife. Also that he had received a telegram from Hon. Joseph Dixon, United States senator, saying that with his grip-sack packed and ready to take the train, that he had discovered that owing to a confusion in his mind in regard to time tables he found he could not make a connection in Helena in time to reach Great Falls for the meeting. He sent a message of sympathy with the work instead. Bishop William F. McDowell, who also expected to be present, was like Mr. Pray, detained by sickness in the family, and Bishop John W. Hamilton also for some reason not known, was unable to be present on the occasion. These disappointments had somewhat upset their program, but they were fortunate in having unexpectedly with them a Bishop whom he regarded as a sort of combination of Congressman Pray, Senator Dixon and the two absent bishops rolled into one, and whom he would introduce to the audience as Bishop Wilson S. Lewis.

"Bishop Lewis is a powerful speaker, and his eloquence was mixed with exceeding shrewd and humorous remarks, and he soon captivated his audience and received much applause. After some touching descriptions of the work of the hospital and some pointed and witty stories, he got down to the business of the meeting by calling on several of the clergymen present as experts in the matter of collections, to pass the hat with the purpose of taking up a collection that should wipe out the hospital debt. The Bishop aimed high, and if he did not reach the mark it was certainly not his fault. The collection amounted to \$6,208. Of this amount, however, \$5,000 was contributed by one man, L. H. Hamilton, of the Sage Creek Sheep Company. With Mr. Hamilton's prior contributions to the hospital, this brings his donations to about \$10,000, to this hospital, and as Mrs. Mills also gave them \$10,000, the owners of the Sage Creek Sheep Company have contributed in all \$20,000 to this hospital. After some music by the band and a benediction from Bishop Lewis the exercises closed."

From the Montana Methodist Messenger, March 1, 1909:  
"Miss Zoe Donaldson, Deaconess Hospital, Great Falls,

"A Montana Deaconess.

"It has been said of Montana that she has never produced a minister or a deaconess. This is no longer true of deaconess workers, at least. The subject of this sketch comes from our own ranks. Miss Zoe Donaldson was born in Nebraska, but came to Montana in her childhood, and was educated in the schools of our state, taking her high school work in Butte. Miss Donaldson has been a Christian for fourteen years, and a member of our own Methodist Episcopal church. She entered the Montana Deaconess Hospital as a student in the training school for nurses, in April, 1907. After serving her probation of six months, she was costumed in October; this putting on the badge showing that she had been set apart by the church for special service. She has given up other and salaried vocations to become a deaconess under the authority of the Methodist Episcopal Church; giving her life to the Master, that she may serve Him in ministering 'Unto one of the least of these.' Like Him, she will go about doing good; caring for the sick, cheering the discouraged, and lifting the sin-burdened into the light and life of the saving power of the blood of Christ.

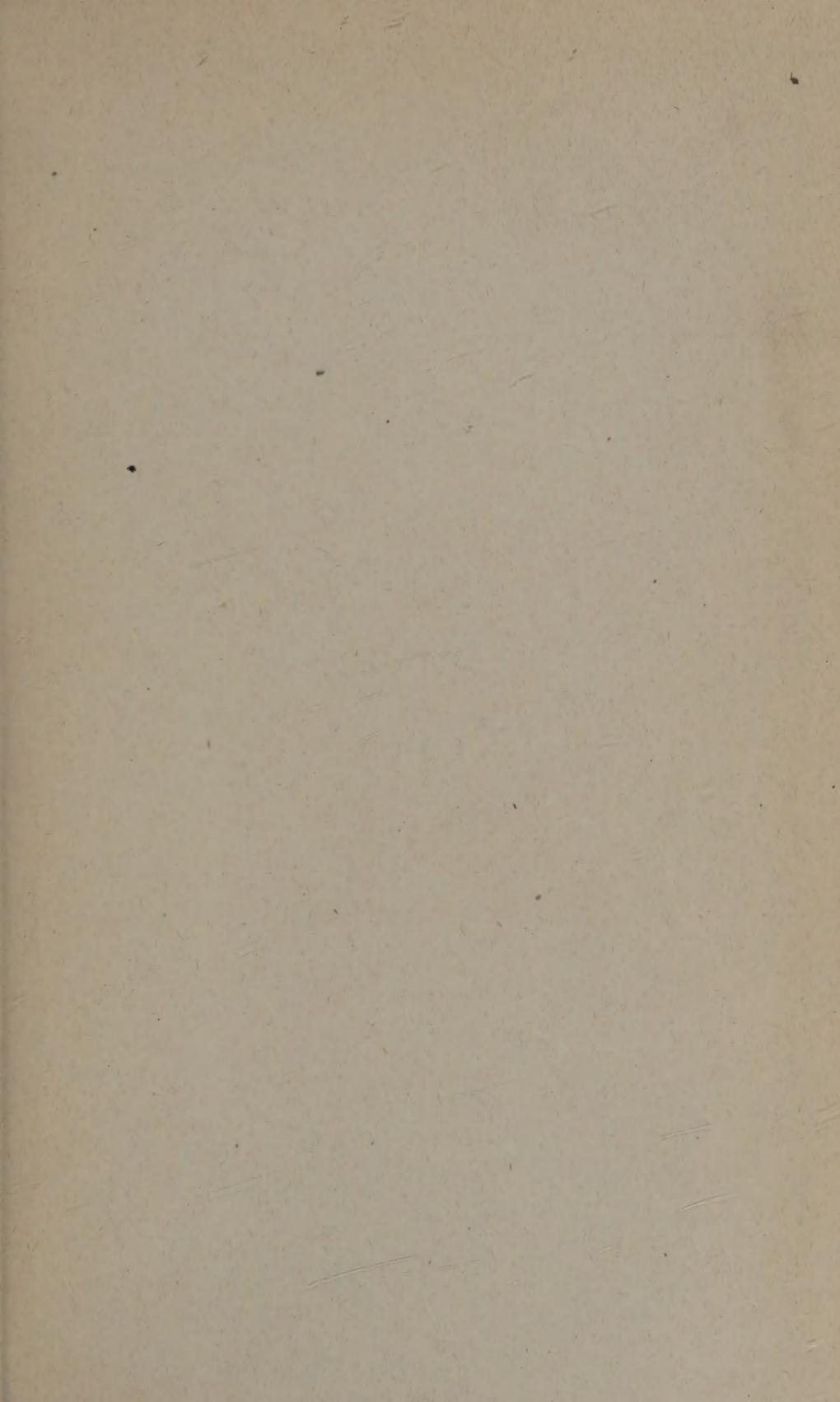
"Miss Donaldson is the first one of our state to thus consecrate herself to the special work of a deaconess, and we are hoping and praying that more of the Christian young women of Montana will be led to realize the need and respond to the call for more workers. The demand for deaconess workers far exceeds the supply. May the Spirit put upon your hearts, young women, that you may heed the call with the answer: 'Here am I, send me.' "

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